

ISSN 2321 - 2497

Volume-5

2016-2017

International Journal of Applied Ethics

Ethics and Social Responsibility

Centre for Ethics and Values
Ramanujan College, University of Delhi

ã Centre for Ethics and Values, Ramanujan College, University of Delhi

Published by
Centre for Ethics and Values,
Ramanujan College, University of Delhi
New Delhi 110019
INDIA
Tel.: 26430192
Fax: 26421826
E-mail: ijae@ramanujan.du.ac.in
Website: www.ramanujacollege.ac.in

Production:
Sudha Printing Press
B-21/3, Okhla Industrial Area,
Phase II, New Delhi 110020
Tel.: 011-26385621

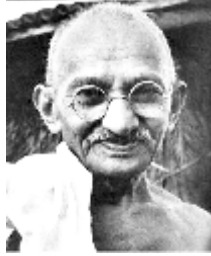
Advisory Committee:

- **Balaganapathi Devarakonda**, Professor of Philosophy, University of Delhi
- **Haksar Vinit**, Honorary Fellow, Department of Philosophy, University of Edinburgh, United Kingdom.
- **Jay Drydyk**, Professor of Philosophy, Carleton University, Ottawa, Canada.
- **Kia Sherr**, President, One Life Alliance, United States of America.
- **Mishra, Sidharth** Eminent Journalist, New Delhi
- **Motilal, Shashi** Associate Professor of Philosophy, University of Delhi
- **Per-Olof Thang**, Faculty of Education, University of Gothenburg, Sweden.
- **Prasad, H.S.** Head, Department of Philosophy, University of Delhi.
- **Sharma, J.P.** Ex-Head, Department of Commerce, Delhi School of Economics, University of Delhi.
- **Singh, R.P.** Chairperson, Centre for Philosophy, School of Social Sciences, Jawaharlal Nehru University, Delhi.
- **Singh, Y.P.** Former Head, Department of Commerce, Delhi School of Economics, University of Delhi.

Managing Editor: **Dr S. P. Aggarwal**, College Principal, Ramanujan College, University of Delhi.

Editor: **Dr T. K. Mishra**, Associate Professor of Commerce, Ramanujan College, University of Delhi.

Assistant Editors: Dr Anumita Shukla, Dr Jaikishan Parasher, Dr Rajiv Nayan, Dr Nagendra Pal, Mr. Bibek Razak, Dr Amit Kr. Singh, Dr Vibhash Kumar Singh.



CONTENTS

Foreword: S.P. Aggarwal	7
Preface: Editor	11
The Interesting Journey of Ethics Centre: My Observation: Nagendra Pal	17
5 th International Conference Speech: Karan Singh	25
Ethical Considerations and Development Goals - A Travelling Economist's Perspective: Gstrein Michaela	31
Promoting Reading Habits at Ramanujan - A Survey: M. P Upadhyay and T. K Mishra	39
Role of a Successful Teacher in Addressing Human Condition in Today's Global Village: A. K. Merchant	63
Ethical Perspectives of Students in India: An Empirical Investigation of Beliefs and Behavior: Anupama Mahajan and others	71
Conscience, Sociocracy and Meaningful Organisations: Anand Saxena	87
An Outlook of Corporate Governance in Indian Banking Industry: Manmeet Kaur and Prof. Madhu Vij	99
A Study of Corporate Social Responsibility: Akanksha Khurana	115
Attaining Effective and Sustainable Corporate Governance Structure through Participative Management: Sujit Kumar	127
Does Philanthropy and CSR lead to Sustained High Performance: T.K. Mishra	137
Ethical Librarianship: Nazrul Islam Azmi	149
Care and the Environment: The Normativity of an Ethics of Care and its Application to Environmental Issues: Anumita Shukla	159
The Culture of Peace and Spirituality (CPS) Program: Naghma Siddiqi	175
Creating an Ethical Society: Maria Khan	187
Prayer and Gratitude: B.R. Nagpal	193

FOREWORD

It's my pleasure to bring out this fifth volume of our esteemed international journal featuring contributions on 'Ethics and Social responsibility'. This issue includes some of the papers presented in our 5th international conference on ethics. It was one of a series of annual ethics conferences exploring how ethics could be effectively utilized in teaching, learning, and administration. For over five years, the Ramanujan College has been co-organizing conferences in such areas with institutions like Assocham, India International Centre, YMCA and Baha'i House of Worship, New Delhi. We have organized a series of events with the Baha'i House and have built on our common commitment to promoting effective use of ethical values in diverse modes of education and administration. It is our common belief that Ethical values are very relevant in today's globalized world.

Educational institutions and spiritual organizations must instil in youth such values as tolerance, integrity, responsibility, justice, respect, solidarity, and fairness. These are the values that remain true and universal across times and cultures. Only by fostering the highest ethical and moral values, can we ensure the well-being of our people. The Conference adopted a timely theme, *Social Responsibility: The Ethical Dimensions*. To effectively benefit from ethics applications, it is essential that educational institutions, spiritual organizations and administrative professionals set themselves ready for transforming their practices and keep identifying ways for transformations in their contexts.

The central theme captured in this issue, which emerged in the conference as a sea change, is the consensus on our social responsibility. It was emphasized that we have a unique responsibility to reinvigorate culture of transparency and ethical values replacing insular business or professional or personal culture in the society. We as teachers have a moral duty to the truth, and we are the last stop where Individuals will wrestle with these issues. According to Swami Vivekananda, "The true teacher is one who can immediately come down to the level of the student, transfer his/her soul to

the student's soul and see through and understand through his/her mind. Such a teacher can really teach and none else.”

A good teacher is one who is himself a student/learner first. Rabindranath Tagore once said, “A teacher can never truly teach unless he/she is still learning himself/herself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his/her subject, who has no living traffic with his/her knowledge, but merely repeats his/her lessons to his/her students, can only load their minds.” It is also very important for our teachers to provide opportunities to our new generation to make up their own minds about how profitability should be assessed and about how their individual careers will mesh with the broader social good.

We reiterate in this issue that freedom and power earned through ethical chase brings a sense of responsibility, accountability, fairness, transparency and justice. This is a necessary condition to attain long-term sustainability. The ethics argument suggests new and positive foundations for a more legitimate corporate and personal transformation. The ethical challenge confronts us when confidence in its ability to provide sustainable success shakes. We do not realise that ethical element is indispensable to any meaningful progress. Carrying out business in an effective and responsible way is about maximizing stakeholder value in ways that are ethically, morally, and legally defensible. And educational institutions are in a unique position to grapple with and influence the conception of these issues.

In the modern age, social responsibility is an important issue. It is related to erosion of values from the realm of education, which is a general trend in higher education. Generally, students are now more job/market oriented. I do not find anything necessarily wrong in this. I believe that equipping students for employment is one among the core missions of higher education. But inculcating good habits for the promotion of good citizenship and social integration is no less a valid mission. Every institution of higher education must be devoted heavily to inculcating social values.

I would like to take the opportunity to thank the editorial/advisory committee members of this journal for their diligent work. I would also like to thank participants of the conference, especially those who came from abroad, for joining us and sharing their valuable experience and ideas. My special thanks to those who have carried out their research studies on the students of Ramanujan College. It is essential to bring together experts in the field of ethics, so that we can realize together the potential of ethics *for* education and administration. This year the college is celebrating its NAAC “A” accreditation. Over the past 5 years, we have evolved from being only a provider of four subjects learning to a provider of 24 subjects multi-mode learning through the use of technology in various ways. This volume of the journal is certainly a wonderful addition to our academic calendar.

SP AGGARWAL
Managing Editor and College Principal

PREFACE

As one of the editors, it excites me immensely that this issue has included the free and frank thoughts of experts and distinguished participants of our 5th International Conference on Ethics and Social Responsibility. Laying significant emphasis on the mission critical pillars of ethics and values over the last five years, the Center for Ethics and Values and the Department of Commerce, Ramanujan College, organized this 2-day conference in kind association with Baha'i House of Worship, New Delhi.

This issue aims to convey the deeply absorbing research in general, and for socially responsible conduct in field of education in particular. Major purpose of the journal is to help students understand that ethical consciousness is the basis of our glory and essential for the coveted feeling in each one of us. If we want to sustain our freedom, we need to use our cherished freedom ethically and responsibly. It is our prime responsibility to create a culture that facilitates transparency, respects competency of others, acknowledges the limits of one's own freedom and highlights unacceptable conditions when discovered. We need to convince everyone that adherence to ethics is not a matter of charity but a finest strategy to succeed in the present day society beset with various ills.

Dr Karan Singh in his inaugural speech at this conference on ethics excitingly enumerated the belief that every human is uniquely and blissfully blessed with divine energy and we should tell everyone how to harness such energy by being ethics and responsibility conscious. He said, 'our constitution is clearly based on certain ethical and social theories and ideologies. The Constitution of India reflects the ideology of the freedom movement, the ideologies of Mahatma Gandhi, Jawaharlal Nehru, Maulana Azad, Baba Saheb Ambedkar and others. According to him, the Directive Principles of the State policy lay down very clear ethical guidelines for all of us and also there is Part IV- A of the Constitution which is on Fundamental Duties headed by Sardar Swaran Singh. These fundamental duties should hang in every classroom and in every boardroom'. We should tell students

the virtues of practicing human values and fundamental duties. Using success stories, surveys and cases; we should show them good, bad and long term implications of practicing values.

GSTREIN Michaela of Austria said in her conference curtain-raiser speech, 'When looking at countries like India from a development perspective, one can easily detect the huge progress made over the past decades in many economic and social fields. Yet, progress often started out from a low base and current policies and developments do often not seem fully efficient in solving all problems'. While Dr Upadhyay through his survey has brought out interesting facts about reading habits of students, Dr Merchant has aptly described the role of a successful teacher in addressing human condition in today's global village.

The conference emphasized the key role that teachers can play in inspiring youth to raise to higher levels of thinking. Winning trust of the students is important. Trust facilitates exchange and acceptance of ideas, provides opportunity to change student's beliefs and engage in a war on ignorance, prejudice, hunger. They should be sure that the student will not invoke values, if it is one thing for him to learn values in the classrooms and is different thing in day-to-day situations. If values have not been significantly taught or invoked in the classrooms, it is definitely not because students do not want them but simply because teachers are incompetent in putting values in right perspective. Also that as teachers, they cannot always claim to be more values conscious than the students. They must admit that values can be aptly taught only by those in the society who are self-realized with values. When values are accepted as vibrant part of life, only then will teachers of love and compassion counter the preachers of hate and violence; and only then will emerge a harmonious society set on the path of authentic progress.

Dr Anupama etc., have attempted to examine thoroughly the ethical perspectives of students in India through empirical investigation of their beliefs and behaviour. However, to me, more important than the students there is a need to educate teachers and parents. If we are not giving

youngsters the right food to eat, how can we blame them for eating fast-food or junk-food? When we are not giving them right food for thought, how can we accuse them for adopting Western or Mod' culture? If we are not showing them the right path, not telling them what will get them better future, more peace and lasting happiness; can we accuse them for the moral degeneration. We want to have the best teacher to produce our children as best engineer, best doctor, and best manger but why not as best teacher? My worry is that if we continue to behave like this, younger generation is not going to forgive us. We will need to build more 'Old- age homes' and 'asylums' than educational institutions in the days to come.

Observably, while many teachers are finding their job unproductive; many students are judging their curriculum outdated and theoretical today. This way, many people in the society are finding our system of education a poor source of “new” knowledge. Besides creating hostility and depression amongst the learners, schools and colleges are becoming agencies for issuing degrees or certificates. One is confused about what aims of education one is working towards. The biggest casualty in this system is the teaching-learning process. Education itself is becoming a meaningless ritual. While attempting to find solution to the above anxieties, certain queries haunts me considering the phenomena like drug abuse in Punjab, alleged act of sedition at JNU, scores of youth joining the IS in Kerala or the large number of youth under siege in Kashmir. Main anxiety is to know what the basic factor is – if not illiteracy, inequality, unemployment, poverty etc – behind rising anger amongst youth today? Is it that the preachers of hate and violence have gained supremacy over the teachers of values?

While Dr Saxena aptly described in this issue the Conscience, Sociocracy and meaningful Organisations; Manmeet Kaur and Prof. Madhu Vij have brought out the outlook of Corporate Governance in Indian Banking Industry. Likewise, Dr Akanksha has highlighted the responsibility of the corporate sector and Dr Sujit Kumar described how Sustainable Corporate Governance Structure can be attained through Participative Management.

Dr Anumita explained how Ethics of Care can be applied. It is since such values have been put on the backburner in education that scandals and crimes are on the rise and the youth are turning into ungrateful, unwise and hostile forces. It is since education is construed merely as source of human resource development; youths are making into a resource, a saleable tool in a robotic way.

Education and development do not separate out as feeling versus rationality but instead are meant to go together wed-locked. If reason is to inspire all acts of innovation, education is to enlighten the innovators of reason. Education transcends and completes development in the logic of giving and forgiving. A study by Naghma Siddiqui (*International Journal of Applied Ethics*, 2014) surprisingly revealed a highly positive impact of value and peace education on the minds of 700 students of Ramanujan College. In this issue, she has again significantly contributed an article 'The Culture of Peace and Spirituality (Cps) Program: A Case Study'. Overwhelmed by the response of Ramanujan students, she has decided to carry out such experiment on them next year as well. The journal ends with Maria Khan's precious article 'Creating an Ethical Society: Our Basic Responsibility' and Dr Nagpal's Salutory Contribution 'Prayer and Gratitude'.

Former Prime Minister Dr Manmohan Singh said, "By imparting universally accepted secular education, individuals can be empowered with human values that enable them to contribute in building a socially and culturally harmonious society. The religious, caste and class divisions can be overcome by an educated society endowed with values based on equality, liberty and fraternity" (Source: Education News by Neera Sanotra, December 10, 2016). Today, we have the "new" responsibility of teaching "Generation M". "Generation M" ["M" for M(edia), M(illennials), M(ultitaskers), M(ultisensory)] is the name applied to young adults born in the early 80s through late 90s. Many factors differentiate members of Gen M from their predecessors. One of the most significant is that they are the first generation raised in an era of personal and real-time global information sharing. Conventional wisdom has it that Gen M community members are

constantly connected, early adopting, techno-savvy multi-taskers, who enthusiastically embrace new technologies and weave them into the fabric of their daily lives. Authors Robert J. Lackie etc, in '*Teaching Generation M: A Handbook for librarians and educators*' explore the complicated and various “realities” for members of Gen M, as well as for those who live and work with them.

We firmly believe that each year, through this journal, we are getting a step closer to charting the roadmap of actualising the spirit of ethics and values among modern youth. Besides the responsibility of teaching “Gen M” community prudently, we importantly acknowledge the need to spread the message amongst teachers that if vices like cruelty, violence, despair, hate, etc. can be taught and trained by some preachers; why can't values like benevolence, love, compassion, patriotism, ethics etc by some teachers? Arguably, if boon of loot, defiance and arson can be doctored in the youth, why can't bliss of love, compliance and self-discipline? Why today only scientists or technologists are making their way and not ethicists or social engineers? We need to send a strong message across the “Generation M” community that it is time to step up speed and scale of value education and create a world where love, peace and dignity dominates.

T.K. Mishra
Editor and Associate Professor

THE INTERESTING JOURNEY OF ETHICS CENTRE: MY OBSERVATION

Dr Nagendra Pal*

Just after I joined Ramanujan College as Assistant Professor in 2009, this centre came into being. My curiosity was to see what ethics centre would potentially do at this institution. After a span of five years, I got inclined to narrate its interesting journey. It all began with its 1st conference on ethics in 2010 at the India International Centre, New Delhi. This exercise moved to Holistic Education conference in 2012 at the Conference Centre, University of Delhi and to 'Ethics in learning' in 2013 at the Institute of Life-Long Learning and further to 'Corporate Transformation' in 2014 at the New Delhi YMCA. The 5th international conference was held in the Lotus Temple Auditorium, New Delhi in 2016. Throughout the years, ethics conferences have been an intellectual hub for the intelligentsia and the youth in the areas of ethics, education and transformation. Participants were having excellent opportunities for presenting new research, exchanging information, resolving contemporary issues and contemplating future challenges. I thought of describing the journey of the centre or events that the centre organized in a historical way:

The India International Centre, 2010: The 1st conference on ethics was presumably influenced by the realization that heads and executives faced ethical challenges in the governance of their organizations. Ethics in governance was considered a panacea to all economic ills and a 'magic-mantra' to sustainable development. Governance without ethics was like heads and executives exercising 'legal rights' without 'moral rights'. It was imperative, therefore, to discuss and comprehend the need to expand and enrich outlook to include heritage of 'Raj dharma' and core values of organizations. A paradigm shift was needed i.e. from ends to means, from market-centric to people-centric and from short-run to long-run motives.

* He is Assistant Professor in the Department of Commerce, Ramanujan College, University of Delhi

With these objectives, a UGC sponsored national seminar on 'Ethical dimensions of governance' was organized under the joint auspicious of our college and India International Centre, New Delhi on 15-16 February 2010. The centre published a book containing speeches and papers, both theoretical and practical, on various facets of the theme of the seminar; which included governance professionals, policy makers, teachers, and researchers of ethical governance.

The Baha'i House Delhi Declaration, 2012: A 3-day International Holistic Education conference (February 8-10, 2012) was organized in association with the Baha'i House of worship and Department of Philosophy, University of Delhi by the Centre for Ethics and Values, Ramanujan College. About 400 delegates from different parts (ethicists, educators and professionals, including foreign delegates) gathered to find ways to work together and boost Holistic Education efforts. The valedictory session of the conference concluded into a declaration. It was realized that this could form the intellectual foundation for the Holistic Education movement.

The Delhi Declaration was:

1. The well-being of our society requires an involved, caring citizenry with good moral character. These values transcend cultural, religious and socio-economic differences.
2. People do not automatically develop good moral character; therefore, conscientious efforts must be made to help young people develop the values and abilities necessary for moral decision-making and conduct.
3. Effective character education is based on values rooted in democratic society and in particular respect, responsibility, trustworthiness, justice and fairness.
4. Character education is, first and foremost, an obligation of families, educational institutions and youth-service organizations.
5. These responsibilities are best achieved when academic groups work

in concert. We must focus on research along with teaching. Teachers should thus conduct research on issues related to ethics and values.

6. The character and conduct of our youth reflect the character and conduct of society; therefore, every adult has the responsibility to teach and model the ethical values and educational institutions have the responsibility to promote good character.
7. As a follow up on this initiative, we need to organize a workshop on the theme of this conference. It should be convened soon, so as to keep the spirit of discussions alive.
8. We have to focus on service learning in our educational institutions. As part of service learning, students can be encouraged to formulate and participate in community service initiatives under the supervision and guidance of teachers.
9. Work can start on the formation of conflict resolution centres. The proceedings of this conference can be compiled in a form of a book and can be widely distributed so that it can serve as a reference point.
10. The Centre for Ethics and Values can organize more events on the theme of ethics and values and attempt to frame a discourse of ethics and values by building interaction among people representing a cross-section of society. The CEV can form new partnerships and sustain its relationship with older partners.

In this spirit and to these ends, it was decided to call upon all associations, professions, disciplines, faculty bodies, employee associations, and student organizations related to higher education to consider these questions, to debate, revise, and expand these propositions, and to join with the centre in renewing the Holistic mission of higher education.

Institute of Life Long Learning, 2013: Assuming that the challenge in a time of change is to transform skill-based knowledge into wisdom-based and to making education come alive, for ourselves and for those who follow after

us, and in a spirit of spreading value-based holistic education; Centre and the Institute of Life Long Learning, University of Delhi, organized a 2-day Student-Teacher workshop-cum-seminar (1-2 March, 2013) on “Power of Ethics in Learning”. The purpose was to:

- Examine ways to foster a warm heart amongst the learner/teacher with finer human elements of integrity, empathy and harmony.
- Use ethical reasoning to analyze and reflect on techno-savvy issues that impact learner's personal lives as well as their abilities to learn/teach.
- Develop and promote learners who are oriented towards achieving learning outcomes that are ethical and responsive for the society.
- Build vertical team cohesion in the process of learning using ethics.
- Use self-awareness campaign and ethical policing for checking alcoholism, drug-abuse and sexual offence amongst learners.
- Energize the colleges with interactive conversations centered on Holistic Education or transformational topics.
- Develop in the learners an understanding of the needs of ethical underpinning to realize their full potentials.
- Encourage thinking about the role of meditation in character-building of the learner and how to develop ethical insights through spiritual awakening.
- Employ diagnostic tools to help participants learn about themselves, their co-learners, junior fellows, and the teachers.
- Provide supportive processes to ensure the learning continues beyond the seminar, including guides for further learning about power of ethics.
- Develop code of conduct for ethical learning/teaching in the colleges, including in recruitment/promotion of teachers and in awarding certificate of merit/excellence to students for job placements.

- Form 'Ethics Group' which can organize lectures in various colleges to promote creation of social engineers, philanthropists, ethicists, etc.

New Delhi YMCA, 2014: 'No good governance in the country without character building orientation of education', was the conclusion at an International Conference on 'Management Education and Corporate Transformation: The Ethical Underpinning' (27-28 March 2014) at New Delhi YMCA. The discussion raised fundamental issues on the intent and content of education in general and management education in particular. It found a positive correlation between character-building orientation of education and corporate transformation. A person's beliefs in God make him/her more moralistic in personal life and imbibe good values. Likewise, good governance is dependent upon the strong belief of the corporate in ethical practices. The conference considered ethics and moral values as pillars of Good governance. Detailing the Satyam debacle case, it was explained how balance sheets were fabricated and unethical practices were adopted. It was also pointed that India was the first country to define Corporate Social Responsibility (CSR) Statute, adopt CSR practices and ensure improved governance standards. It was further clarified that CSR must not be confused with philanthropy; it is rather an obligation towards the society and the environment, unrelated to the company's business objectives. All agreed that ethics meant being one's own supervisor.

Baha'i PRO Delhi, 2016: The event was spread over two days: Saturday, March 12th – Sunday March 13th 2016. The conference opened on 12th March with inaugural session featuring chief guest and keynote speaker. The remaining days–saw plenary sessions, development of content through presentations, interactive sessions, group activity and discussions. This took place in sessions across: 1) Impact of Globalization on the social responsibility of education 2) Ethical foundation of Media's Social Responsibility 3) Benefits of Social Transparency in Police/ Public Administration 4) Benefits of Environmental Transparency of Organizations 5) Benefits of Medical Ethics and Transparency to the Society 6) Impact of Globalization on Corporate Social Responsibility. The

distinctive aspect of the conference was that it witnessed panellists in the form of parliamentarian, ambassador, vice-chancellor, eminent journalists, medical practitioners, professors, police officers, environmentalists, and social activists.

The Centre for Ethics and Values:

Having participated in various activities of the centre, I felt like jotting down the purpose, philosophy, pursuits and way of functioning of this centre.

Purpose and Philosophy: Vision – 'Become a world-class institution in skill development and leader in value education'. Mission 2022 – To create culture of ethics that inspires innovation and reaps demographic dividend for the nation as suggested by the UN. Pledge – 'To give back to society through a kind of education that builds Character, inspires Humanity, and develops Harmony'.

Origin and Efforts: The effort is aimed at renewing the mankind through awakening the heart. Moved by the success of ethics seminar in 2010, inclusion of ethics in civil services exam, and inspired by the ethics in the life of Srinivasa Ramanujan; we brought this centre into vogue. We hold meetings at least once a month. Meetings are also held with outside luminaries and institutions, including the Baha'i House of Worship.

Methods and Actions: Ms. Kia Scherr, USA, was invited to conduct her 30-day Peace Pledge. All members of the values innovation project took the motivational pledge. Since then, college is in her contact. 'Antargyan', 'Daan Utsav', 'Virasat' (Ethics Fest); a donation-cum-service camp was organized to instil sensitivity amongst students. A service-learning camp was financed by the stipend of students. To inculcate sense of responsibility and social affiliation, students were engaged both with the deprived children in the vicinity and dejected elders at old age Home.

Outcome for the students: A study conducted in 2014, revealed that commitment to ethics can prevent misconduct of students, make the

learning insightful and promote a culture of ethics in the campus. Our students receive 3-months internship award on 'Ethical Management'. Students were offered job by TCS, IBM, GenPact, ICICI, etc. Students realize the importance of service to overcome the solitude, enhance sociability, and earn social support, love, respect, and trust.

It's Interventions: Some of our interventions are in the form of Innovation and Star projects on Values; International/National seminars on Ethics; International Journal of Applied Ethics, Handbook, Newsletter, Booklet; International 'Virasat' Ethics Fest'; Joy of Giving Week 'Daan Utsav'; Activity learning week 'Antargyan'; 'Ethics Action Award'.

It's Contributions: Having organizational commitment to ethics, college human infrastructure preceded the physical infrastructure. Innovation of our service-learning project was: 'until you serve, you cannot develop sense of belongingness'. People with less pride for the nation or their village are those who never served their society. Through our focus on ethics, society experienced higher level of discipline, increased students-faculty-community interaction and greater amount of satisfaction to the parents and faculty in our campus learning.

It's Experiences: Some of our Ethics experiences were pertaining to Self-realization: ethical intervention boosts moral, enhances learning skill and generates critical thinking. Then, with regard to connectivity: students can connect content of their learning with the real life situation. Also with regard to classroom attendance: absenteeism is reduced and the performance is enhanced. And especially with regard to Life skills: Following values they garner social affiliation, develop a purpose in life, and diminish feelings of isolation.

It's Feedback Plan: To get feedback of our ethical intervention, a study project 'Towards a Culture of Peace and Reconciliation' was applied and tested in 2014 by a researcher. The study was later published in our international journal. It showed immense positive impact on the attitude of students. With its twenty modules and two questionnaires, the program was

designed to analyze teenage perception of stress, negative attitude, failure, anger, tolerance, etc. and to inculcate the culture of peace and reconciliation in them.

It's Action Plan: Having continuity with the student's Parent-adoption program was made possible when chairman Vimal Nagpal of Old Age Home met with students at our college and happily permitted to engage with the senior citizens at Old Age Home on a regular basis. On the similar lines, a decision has been taken to revamp connectivity with the destitute children in the vicinity and outskirts. Ethics Action Award has been announced by the college principal, the details of which are to be given on our college website.

It's Documentation: For the record and documentation purposes, centre has maintained the following: Notice, agenda, minutes and E mails of the meetings. Copy of Ms. Kia's 30 day peace pledge. Papers relating activities like 'Antargyan', 'Daan Utsav', 'Virasat' Ethics Fest, Donation-cum-service camp, Excursion trips etc. Receipts of honorariums given to the dignitaries, various certificates issued, Press releases. Record of donation by the students, internship student's attendance, innovation Projects handled, international conference reports, International Journals and Ethics books published, handbook, newsletter, leaflet. I also found that the student's feedback of centre's ethical interventions is obtained periodically.

Seeing all these, I wish the centre a very happy journey in the future too.

INAUGURAL SPEECH OF THE 5TH INTERNATIONAL
CONFERENCE ON ETHICS AND SOCIAL RESPONSIBILITY
ORGANIZED BY RAMANUJAN COLLEGE

Dr Karan Singh, MP

Let me say what a pleasure it is to be here in this beautiful Baha'i House of Worship. The Baha'i community in a comparatively short period of half century has really made a mark in the capital and this Lotus Temple next door has become one of the landmarks of not only Delhi but in India. Let me also congratulate Ramanujan College, just 3-4 years ago, it was an evening college and it has certainly blossomed into a full-fledged college. I also congratulate Dr S.P. Aggarwal for an A Grade by NAAC.

Let me also pay homage to Srinivasa Ramanujan, the genius, after whom this college is named. A fascinating life story of a man born in very humble and difficult circumstances, who came to be recognized as one of the major figures in Mathematical Theory of modern times. In fact he validated the ancient concept that we had of great mathematicians, whether it was Brahamagupta or Aryabhata. India's contribution to the world has not only been through philosophy, but also through mathematics and hard sciences, India has made a remarkable contribution. The whole idea of 'shoonya', from which the idea of zero emerged, is central to any kind of mathematical achievement, because with Roman numerals there was no way to reach the moon or create the computer. It is only with a zero that we have been able to do that. And when Americans say that we have a copyright of this or that, I say give us one cent every time you use a zero, we would be quite happy. There is his famous story regarding Ramanujan when he was in his high school. His mathematics paper said "answer any 10 questions out of 20", he answered all 20 questions and wrote "correct any 10 questions". All were astonished to see that a high school student is so highly advanced. So there has been such outstanding people that India has produced, and I am sure that this will continue because we have it in our genes, we have the capacity for creativity in every field.

I am impressed by the fact that this is the only college in the Delhi University which has a Centre for Ethics and Values. I have been talking about ethics and values for the last 40 years around the world. There have been so many attempts such as interfaith movement to try and encourage the ethics and values, but unfortunately they have not succeeded, which is why it is such a tragedy that in a country like ours based on “*Satyamev Jayate*”, is sinking in corruption. Corruption is like an acid eating into the heart of our polity, our society and our economy. And unless we are able to do something about it, we will not really be able to fulfill our destiny. That is why I am particularly impressed with Dr Mishra's speech in which he said all the right things as to how to combat the negative spirals in which we find ourselves fallen. We need to reintroduce the ethical dimensions along with our social responsibility. Human beings are social creatures and, therefore, our social interactions are crucial for the welfare of human race. There are many elements, various dimensions of social responsibility. I believe that social responsibility must begin with ourselves. If we can't develop ourselves into ethical and positively oriented human beings, what service we will be able to do to our society. If within us there is hatred, negativity, envy, violence, we will not be able to fulfill our social responsibility, so I think the first dimension of our social responsibility is to ourselves. As allama Iqbal wrote- *khudi ko kar buland itna ki har taqdeer se pehle, khuda bande se khud puche, bata teri raza kya hai. Raise your consciousness to such a height that before taking any decision God should Himself ask you for your opinion.* Develop the light and power that is within us, that is our first social responsibility.

Then there is a responsibility towards the family. There must be family values. Schools are very important, colleges are very important, universities are there, but it all begins in the family, and if the family is full of tensions and conflict, how will the child grow up to fulfill its social responsibility. And in family values, there are 2 axes: there is generational axis and the gender axis. Generationally, I think it is very important to recognize that every child has his or her own personality. As Khalil Gibran says: Your children come through you, but they do not belong to you. I think

Indian parents are too possessive, they think we can run our children's lives. Every child has his or her own personality and it must be respected. And at the same time the younger people must give respect to the elders. People are living longer, and we find that elders are neglected now, some are actually abandoned. There have been horrifying reports where people are well off, callously neglecting their parents. That is not acceptable; after all there is certain responsibility that is embedded in our culture.

As long as you have money that will all be nice to you – '*dadaji*', '*mamaji*', but when you grow old, no one has any time for you. And now with the life expectancy growing, it is very important that on one hand we must respect each child's individuality and on the other the respect for the elders, for the senior citizens must not disappear.

Then there are values connected with our immediate locality: environmental value. We talk of social responsibility but we have destroyed our environment over the last 100 years around the world. You know what is happening, global warming is growing, oceans are rising, glaciers are melting, and many island nations are going to be flooded. So, we have to inculcate environmental value in the young. They must become an important part of our education system. And here again they are built into our culture. If you go to the *Atharva veda*, the 63 verse of *Bhumi Suktam* (Hymn to the Earth) is surely the most holistic and complete statement of environmental values that will find anywhere in the world. There were sacred animals, sacred trees, sacred mountains, sacred rivers; these were all part of our traditional environmental values.

Then we have to expand this whole concept of Corporate Social Responsibility. My understanding is that it is still largely on the papers. There are some very fine firms who have a great deal for society, but generally CSR has not yet become a part of the structure of the corporate world. It is not some kind of "*ehsaan*" that they doing, they are repaying their debt to the society. I would like to see in the years to come, a much greater involvement of the corporate world in society. There is so much that needs to be done. We live in oases of affluence in an ocean of deprivation.

There are still millions who go to bed without food, children who go to bed hungry. There are families that are drenched in monsoons, shiver in the winters and swatter in the summers. When Swami Vivekananda founded Ramkrishna mission in 1900, he gave one simple mantra: आत्मनो मोक्षार्थम् जगत् हिताय च '*Atmano mokshaartham jagat hitaya cha*'. Work for your own salvation but also for the welfare of the world. Therefore, whether we are a corporate body, a spiritual organization or an educational institution, we have got to fulfil our corporate social responsibility.

Then there are interfaith values. The Interfaith moments seeks to bring together people of different religious persuasions in a harmonious dialogue, not in order to prove superiority or inferiority of any religion, but to try to understand the basis of the religion. Unfortunately, we have thrown the baby out of the bath-water. We are so terrified of being accused of preaching religion that we have stopped preaching any moral or spiritual values. We used to have moral education classes, meditation classes and so on, but they have disappeared. We need to reintroduce into our education system, some space for introspection, some space for dialogue.

The tradition in our culture is – *ekam sad-viprah bahudha vadanti* - the truth is one, the wise call it by many names. That is the key sutra from the Rigveda and that is the basis of the interfaith movement which began in 1893, Chicago Parliament of World's Religion where Swami Vivekananda made such a great impact. In the 20th century, a large number of meetings around the world and yet you find today, there is resurgence of religious conflict and fundamentalism is shaking the world. Lakhs of people are being killed; this is what happens if we give into religious fundamentalism of any religion. At the present moment it is Islam where the greatest disasters take place. It is mostly the Muslims who are dying whether they are in Iran or Syria, Iraq or Pakistan. It is a war within Islam. So we must be very careful. In this country, we are proud of our spiritual heritage, but that does not mean that we should allow ourselves to slip into any form of fundamentalism. That is why the interfaith movement is so important.

I would like to bring to your notice a point which is very often neglected.

Our constitution is clearly based on certain ethical and social theories and ideologies. The Constitution of India reflects the ideology of the freedom movement, the ideologies of Mahatma Gandhi, Jawaharlal Nehru, Maulana Azad, Baba Saheb Ambedkar and others. We don't have to look around to various religious texts, they are all there. The Directive Principles of the State policy lay down very clear ethical guidelines for all of us and also there is Part IV- A of the Constitution which is on Fundamental Duties headed by Sardar Swaran Singh. These fundamental duties should hang in every classroom and in every boardroom. The Ramanujan College be the first to print these 10 fundamental duties, which are as follows:

- 1) It shall be the duty of every citizen of India –
 1. To abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- 2) To cherish and follow the noble ideals which inspired our national struggle for freedom;
- 3) To uphold and protect the sovereignty, unity and integrity of India;
- 4) To defend the country and render national service when called upon to do so;
- 5) To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- 6) To value and preserve the rich heritage of our composite culture;
- 7) To protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures;
- 8) To develop the scientific temper, humanism and the spirit of inquiry and reform;
- 9) To safeguard public property and to abjure violence;

- 10) To strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavor and achievement.

Where will you get better ethical values than this? I congratulate Ramanujan College and the Baha'I House of Worship for this valuable cooperation between a religious institution and an educational institution. I wish there are more centres for ethics and values in Delhi University. Today there is violence in the air, so much confrontation. There is violence in words, violence in deeds, there is no inner balance, and there is no inner peace. That is why it is important that the young people like you, who are going to build the future of India reject violence. We need a healing approach where we can have a dialogue. We have differences; democracy is nothing if it is not based on sharp differences. But these sharp differences need not be expressed in violent language or in violent actions. It is important to remember that you can differ but you need not differ violently. Thus, it is through the healing approach that our nation can flourish.

There is a Vedic saying “let us work together, let us think together, let us achieve together. May there be no hatred between us”. I hereby close by reciting ancient words from the Upanishad:

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ETHICAL CONSIDERATIONS AND DEVELOPMENT GOALS - A TRAVELLING ECONOMIST'S PERSPECTIVE

GSTREIN Michaela*

I was always interested in foreign countries and have been travelling quite extensively in Asia over the last 30 years. For foreigners like me it is very interesting to travel in India – a huge country with rich heritage and vastly different local communities, where very traditional set-ups co-exist with modern beliefs, structures and innovation. Discovering India, its culture, society and every-day life is a bit like time-travel. Depending on where you look and whom you talk to, you get hugely different impressions of what might be going on and where India is heading to.

When looking at countries like India from a development perspective, one can easily detect the huge progress made over the past decades in many economic and social fields. Yet, progress often started out from a low base and current policies and developments do often not seem fully efficient in solving all problems. A lot still remains to be done. This is also reflected in the public debate where in recent years education, access, empowerment and equality have become focus issues besides budgets, production, consumption and innovation. The main question remains: Which steps need to be taken to become an inclusive, thriving, modern society in today's global world?

A recent United Nations initiative to discuss and boost the implementation of the newly agreed global Sustainable Development Goals (or SDGs) came to the conclusion that ethical considerations should play a more central role in all development strategies. The new global SDGs agreed on in September 2015 by 193 UN Member States aim at the reduction of poverty, inequality and injustice as well as at protecting our planet. Most importantly, the plan foresees not only governments as primary policy makers that should work on the achievement of these goals, but the

* She is an economist-cum-traveller from Vienna, Austria. This article is based on her speech delivered at Ghalib Auditorium, Ramanujan College on Feb 26th, 2016.

initiative also underlines the vital support needed from and role of civil society, businesses and the citizens themselves.

In detail, the SDGs to be realized by 2030 cover the following 17 major goals – which are relevant for all, even if each of the 193 countries has a different development history and thus currently faces different concrete challenges:

1. *No poverty*: End poverty in all its forms everywhere
2. *Zero hunger*: End hunger, achieve food security and improved nutrition and promote sustainable agriculture
3. *Good health and wellbeing*: Ensure healthy lives and promote well-being for all at all ages
4. *Quality Education*: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
5. *Gender equality*: Achieve gender equality and empower all women and girls
6. *Clean water and sanitation*: Ensure availability and sustainable management of water and sanitation for all
7. *Affordable and clean energy*: Ensure access to affordable, reliable, sustainable and modern energy for all
8. *Decent work and economic growth*: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
9. *Industry, Innovation and Infrastructure*: Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
10. *Reduced Inequalities*: Reduce inequality within and among countries

11. *Sustainable Cities and Communities*: Make cities and human settlements inclusive, safe, resilient and sustainable
12. *Responsible Consumption and Production*: Ensure sustainable consumption and production patterns
13. *Climate Action*: Take urgent action to combat climate change and its impacts
14. *Life below water*: Conserve and sustainably use the oceans, seas and marine resources for sustainable development
15. *Life on land*: Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss
16. *Peace, Justice and strong Institutions*: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
17. *Partnerships for the Goal*: Strengthen the means of implementation and revitalize the global partnership for sustainable development

I come from Austria, a small country in Central Europe with an area of 83,879 km² and 8,66 million people. Austria is one of the richer countries in the world in terms of GDP (Gross domestic product) per capita which in 2015 amounted to \$ 47,500. It has a well-developed social market economy and a high standard of living. Taxes and social contributions are relatively high but result in a good provision of public services. Recently, the Austrian capital Vienna was named top city for quality of life - i.e. the best place to currently live in. The ranking is based on the 18th Mercer Quality of Life study (Mercer 2016) which examines socioeconomic conditions in cities world-wide. It looks at social and economic conditions, health, education, housing and the environment. The Mercer ranking is used by big companies to assess where they should locate and how much they should pay their staff to match local needs. "Vienna has ranked top in the last seven published

rankings (...) It scores highly in a number of categories; it provides a safe and stable environment to live in, a high level of public utilities and transport facilities, and good recreational facilities.” (The Guardian, 2016)

Of course this does not mean that environmental and socio-economic issues are not being vividly discussed. The current debate in Austria (as well as in many other EU countries) is about quality of life, population ageing, sustainable pension systems, female labour force participation, access and right to good quality childcare, financing of long-term care, innovation-driven impacts on jobs and - I am sure you have heard about that – what to do about the currently large inflows of migrants from Syria and other conflict regions. Nevertheless, education, gender equality, poverty and social inclusion are issues as well (because we earn a lot but prices are much higher than in India too!) but in a different sense than in countries with less GDP per capita and more diverse population groups.

What else matters? Quality of life research in a broader sense has become quite prominent in Europe too and is an interesting recent research topic. Instead of looking only at growth and GDP, it investigates how satisfied people are with their lives in general, their health, their neighbourhood, family life, public services offered and the quality of society. Quality of life research also looks into self-perceived happiness and how people see their future. I work with Eurofound's European Quality of Life Survey which covers all EU and EU accession countries. In recent studies (Eurofound 2013, 2014) I investigated quality of society and public services in the EU, trends in quality of life in Turkey and quality of life of youth related to their employment status. It is really interesting to see that quality of life can be comparatively high even if standard economic parameters do not appear too favourable. On the other hand, economic improvement is not necessarily linked to higher quality of life. Yet, it often is, especially in countries where improvement occurs from lower levels of initial development. This was also visible in the study on Turkey which in comparison to the rather stable EU measures in most quality of life parameters showed visible improvements in quality of life over the last decade (2003-2013). Given

recent unrests in this country, I think that quality of society (tensions, trust in people and institutions) needs to be watched and that people need (less violent more institutionalized) ways to voice their opinion and of being heard. Gender equality is an issue too in many countries world-wide.

Coming back the situation in India as seen by a foreign researcher like me, it seems that quality of life improved for many over the last decades. With empowerment and human capital recognized as key drivers of socio-economic development, policy makers have invested in many relevant areas and with visible results. Education has become a key issue and although progress is visible in some fields, many seem to see room for further improvement and point to the need for more future-oriented strategies (Education Conclave, 2016). Access to education, improving the quality of education, training centres in rural areas for those without schooling, and the make in India initiative are main topics of the current public discussion in this field. However, a one-fits-all strategy may not work in India where different population groups start out from very varying situations. Special action plans might be needed, which target certain groups and are custom-tailored to their needs. Covering other basic needs of the poorer population groups also remains an issue.

How to best improve the situation for those in need of improvement? When looking around for something to read on India on Connaught Square I found an interesting book on 'Poor economics' by an Indian and an American economist (Banerjee & Duflo, 2011). It discusses and presents research findings on poor people in many countries, defining them as those that need to make do with less than a dollar each day (in PPP), researching their behaviour and policies that might best work to improve their situation. Unlike what one might assume, choices of how to intervene are multiple and expected results rely very much on what economic models one believes in. If one assumes that the relation between income today and income in the future is an S-shaped curve, poor people may find themselves in a poverty trap where they become less able to earn yesterday's income the following day (by e.g. becoming weaker and weaker to work as a result of decreasing

income and thus funds to buy food). In such situations, external (and local) aid programs could provide the needed extra impetus (e.g. extra funds) to lift people out of the trap area, overcoming the problematic obstacle so that later they will be able further progress themselves. If, on the other hand, one believes that the relation between current and future income is an inverse L-shape, there is no trap area and aid initiatives will not have any path-changing effect on the people. Some even think that they might not help at all, which would be a waste of funds and effort. The trick seems to be to find out in which situations such traps exist and where they might not be relevant.

Nevertheless, everyone in the aid debate agrees that the poor should be helped where possible since improvements not only concern the poor's personal situation but also the country and economy as a whole. Banerjee and Duflo (2011, p. 8) cite Amartya Sen who pointed to the fact that 'poverty is not just the lack of money; it is not having the capability to realize one's full potential as a human being'. In relation to the economy this means that a country cannot realize its full potential – a waste that should not happen and a loss for the economy as a whole. To avoid that and support continuous development, it is therefore essential to design effective policy based on knowledge about where to intervene how, which again requires information on the existence (or non-existence) of poverty traps in certain settings or situations. Research should investigate facts and listen to those in need to find the best and most efficient ways to make use of available funds.

What do Banerjee and Duflo conclude? Given that economic growth and development require empowerment of people, it is always good to invest in education, fulfilment of basic needs such as food and health as well as promoting the quality of society in general so that people feel secure and confident to await progress and invest in their own and their children's' future. It seems that five important lessons can be learned from 'poor economics':

1. Information campaigns are called for since the poor often lack critical information and believe things that are not true.

2. Making it as easy as possible to do the right thing will benefit the poor who often bear responsibility for too many aspects of life. Lacking access to otherwise well-regulated systems for the richer population (e.g. access to clean drinking water, enough nutrients, saving account, retirement plan, social security), they benefit from all measure promoting the right behaviour or allowing access.
3. If certain markets do not exist for the poor due to non-rentability or difficulty of provision under the given conditions, governments should step in to support markets or provide goods or services themselves.
4. Poor countries are not doomed to fail in the future. Being poor or having had an unfortunate history does not prevent a country from improving governance and policy, and is possible even without changing the existing social and political structure.
5. And most importantly, expectations do shape the future and success often feeds on itself. What people believe they are able (or unable) to do most likely turns into self-fulfilling prophecies.

To sum up I would like to bring the focus back to progress as a society and how to solve open development items listed in the UN's 'Sustainable Development Goals'. On the one hand, it is of course important that certain framework conditions are centrally set and that key initiatives are taken at government level. Intermediate levels can help to successfully implement such actions. On the other hand, there is also the responsibility of each of us to make a difference, even if at local level and on a much smaller scale. Taking responsibility is what is needed - at all levels.

References

Abhihit V. Banerjee, Ester Duflo (2011), *Poor Economics – rethinking poverty and the ways to end it*, Random House Group Limited, London.

Eurofound (2013), Third European Quality of Life Survey – Quality of society and public services, Publications Office of the European Union, Luxembourg, Authors: Gstrein, Michaela; Mateeva, Liliana; Rodiga-Laßnig, Petra; Abbott, Pamela; Wallace, Claire, in: <http://www.eurofound.europa.eu/publications/report/2013/quality-of-life-social->

policies/quality-of-life-in-europe-quality-of-society-and-public-services

Eurofound (2014), Trends in quality of life – Turkey: 2003–2012, Publications Office of the European Union, Luxembourg, Authors: Gstrein, Michaela; Rodiga-Laßnig, Petra; Wallace, Claire; Esmer, Yilmaz, in:

<http://www.eurofound.europa.eu/publications/report/2014/quality-of-life-social-policies/trends-in-quality-of-life-turkey-2003-2012>

Mercer (2016), *2016 Quality of living rankings*, in:

<https://www.imercer.com/content/mobility/quality-of-living-city-rankings.html>

The Guardian (2016), *Vienna named world's top city for quality of life*, in:

<http://www.theguardian.com/business/2016/feb/23/vienna-named-worlds-top-city-for-quality-of-life>

United Nations (2015), *Sustainable Development Goals*, in:

<https://sustainabledevelopment.un.org/sdgs>

United Nations Radio (2016), "*Central role" needed for ethics in Sustainable Development Goals*, published January 13th, 2016, in:

<http://www.unmultimedia.org/radio/english/2016/01/central-role-needed-for-ethics-in-sustainable-development-goals/#.Vtg15FsrKUK>

PROMOTING READING HABITS AT RAMANUJAN - A SURVEY

Dr M. P Upadhyay* and Dr T. K Mishra**

This study is based on a survey that tends to investigate reading habits of students in the commerce, social science, humanities, mathematics, psychology, statistics and computer science streams of Ramanujan College. In order to analyze student's reading habit, the survey elicited information on the amount of time they spend on reading and the frequency of their visit for reading. This study also identified the type of reading materials that students usually prefer to read. Finally, the study also discovered the factors that influence reading habits i.e. factors that encourage and discourage student's from reading. The sample size of this study was 420 out of the total 437 students enrolled in various streams of the college, representing a response rate of 96.10%. One of the findings of this study was that generally Ramanujan College Student's spend 4-6 hours on reading. The findings also revealed that the influential factors that affect student's reading habit are: assignments and exams. On the other hand, the most important factor that discourages students from reading is the shortage of time allocated to studies. Generally, students have positive attitudes towards reading, as most of the students read during their free or relaxation time. Based on the survey, findings and assessment of the students of Ramanujan College, this research aims to put forward recommendations for the promotion of reading habits in the younger generation of our society.

Introduction

Reading is considered an important activity indeed by any education system. It is essential for their knowledge, food for thought and awareness of cultures. 'Books are for use' is the first law of library sciences. Great essayist Sir Richard Steele said, "Reading is to mind what exercise is to the body". Reading makes an informed citizenry fit for democracy. "Effective

* LIS Professional, Ramanujan College.

** Associate Professor, Ramanujan College.

reading is a pre-requisite for full participation in modern society”, is view of a UNESCO body. But there are certain problems in promoting a reading culture. Reading culture is good for the society and an individual is the enduring faith on which librarianship is founded. Promotion of reading habits in a developing and ex- colonial country like India has its peculiar problems. People should be motivated to read and informed how to utilize reading materials to improve their understanding of own personality and their social environment. In this context role of universities, academic institutes, colleges, libraries and family are very important.

Libraries are emerging as an important institution of information centres and life-long educational agencies. The habit of reading is something that instilled during the childhood. However, any positive change impacted on the attitude of today's youth towards reading will certainly impact the future reading habits of the population. The whole exercise or activity related to the promotion of reading habits is a great task. It requires cooperation of all concerned, and the journey may be long and difficult.

The development of life-long reading interests and reading habits is a constant process which begins in the home, improves systematically in the school and is carried on in later life through the influence of the general culture atmosphere and the conscious efforts of public education and public libraries (Bamberger 1975).

Statement of the Problem

The problem most students face, which contributes to their poor performance in tests and examinations, is lack of proper reading habits. For good performance, they need to develop good reading/ study habits. At present, due to the influence of the mass and media, people do not show much interest in reading books; magazines and journals, among others (Palani, 2012). Even the cankerworm of examination malpractices may be traceable to the prevalent poor reading interest's and habits among the wide spectrum of students. In addition, the by-products of scientific and technological inventions and innovations have also contributed greatly to

the dwindling fortunes of the good practice of reading among majority of the students. Today, many students prefer to watch movies and other shows on the television, listening to audio-CDs, watching video-CDs, among others (Issa, 2012). Many parents and teachers complain about students of today who have not developed reading habits.

Scope of the study

Scope of the present study is limited to the students of Ramanujan College covering the streams of Commerce, Humanities and Social Sciences.

Objectives of the study

General objective of the study is to assess the reading habits of students and how it affects their performance. However, specific objectives to promote reading habits are the following:

- i. To examine the reading habits among students.
- ii. To assess the effect of reading habits on students' performance.
- iii. To examine the material students read when they visit the library.
- iv. To ascertain why students engage in reading.
- v. To identify negative factors hindering their reading habits.
- vi. To ascertain the relationship between reading habit and academic performance.
- vii. To recommend ways to promote reading habits amongst students.

Significance of study

It is hoped that the result of this study will provide knowledge on the reading habits of college/University students, specifically for those in Ramanujan College. The knowledge gathered would help the institution or the faculty to be aware of the factors that may deter the students from reading. It is also a concern that the results of the study will enable the faculty to be aware of the environment that perhaps motivates the students to read. This study may also help to overcome the weakness of the reading campaign and

programs so that more effective activities will be conducted specifically to attract and promote reading among university/college students. Besides that, the professor and teachers will use the knowledge to select appropriate materials, which are suitable for the student's interest and level of comprehension.

Research Questions

The objectives were achieved based on finding answers to the following research questions:

- i. What are the reading habits among students?
- ii. Does reading habit have effect on academic performance?
- iii. Is there a relationship between reading habits and academic performance?
- iv. What kind of materials do students read when they visit the library?
- v. Why do students engage in reading?

Literature Review

Reading is the ability to understand words contained in a document and make use of the knowledge for personal growth and development (Dadzie, 2008). This implies making meaning out of recorded information either printed or non-printed in the life of an individual. People read for different reasons and purposes, some of which include for pleasure, leisure, relaxation, information and for knowledge. Reading is the identification of the symbols and the association of appropriate meaning with them. It requires identification and comprehension. Comprehension skills help the learner to understand the meaning of words in isolation and in context (Palani, 2012). He believes reading is a process of thinking, evaluating, judging, imagining, reasoning and problem solving.

Reading is an essential tool for knowledge transfer and the habit of reading is an academic activity that increases skills in reading strategies. To know about the world and its environment, a child helps himself through reading

books, newspapers and other magazines. Once the child has been taught to read and has developed the love for books, he can explore for himself the wealth of human experiences and knowledge through reading. Children, who miss the opportunity of getting in touch with books in their early stages of life, find it hard to acquire good reading habits in their later years (Deavers, 2000).

Reading is an intellectual action which is possible only if a man forms a habit of reading and practices these from childhood. Reading habits, therefore, play a very crucial role in enabling a person to achieve practical efficiency. "Laws die but books never." Indeed, books are the most suitable medium through which knowledge is transmitted from generation to generation (Issa et al, 2012).

Singh (2011) examined academic achievement and study habits of higher secondary students. The study was conducted on hundred (100) higher secondary students randomly from two higher secondary schools. The result indicates that girls and boys differ significantly in their study habits and academic achievement.

Bhan and Gupta (2010) on the other hand examined study habits and academic achievement among the students belonging to scheduled caste and non-scheduled caste group. The results revealed that sex has no significant impact on the study habits and academic achievement of students. Higginbotham (1999), examined the reading interests of middle school-sixth, seventh, and eighth grade-students in a metropolitan, public school located in a south eastern state Atlanta, Georgia. The result of this study showed differences in interest by gender, which is congruent with many society's stereotypes, and females reported a stronger interest in Romance, Friendship, Animal Stories, Adventure, and Historical Fiction, while the males reported stronger preferences for the categories of Sports and Science. Also, the male respondents had a stronger preference for non-fiction than did the female respondents. Gallo (2007) said, "Books yield their best to you, if you read them at the age at which each particular master piece can ideally be chewed and digested".

There is little knowledge about the everyday reading practices of tertiary education students and how these practices affect their academic achievement. Everyday reading consists of individuals' reading activities for a variety of purposes, such as for relaxation or information (Issa et al, 2012). They believe that from middle childhood through adulthood, reading becomes a major component of studying, and much information learned through studying is initially acquired through reading.

Thus everyday reading activities in which students engage may considerably influence their studying skills and subsequent academic performance. There is a general sense in which one appreciates the link between good habits of reading and the academic performance of students generally, (Issa et al, 2012). Guthrie, Benneth & McGough, (2007) believe that "reading" is the act of getting meaning from printed or written words, which is the basis for learning and one of the most important skills in everyday life. (Issa et al 2012) further explain that reading is usually associated with books as only the written words provide a complete picture of the act of reading. It means that through reading, the individual is able to build or fix things, enjoy stories, discover what others believe and develop ideas or beliefs of their own. Thus, reading provides the key to all forms of information necessary for our day-to-day survival and growth.

It follows then that if you are in the practice of reading regularly without thinking about it because of the permanence of its continuity, one can conclude that good reading habits have been formed. This is because a habit is formed unconsciously when an individual does something many times, and becomes part and parcel of such a person's life. Incidentally, many students do not belong in the category of those with good reading habits. Their poor or bad reading habits could partly be held responsible for general poor performance that the school systems usually record in both internal and external examinations (Issa et al, 2012).

Perhaps, due to lack of good reading habits among students, academic performance with respect to their examination result has been dismal now –a-days creating a great source of worry and concern for all stakeholders in

the educational sub-sector (Issa et al, 2012). The setting of crashed programmes quite prevalent in the school systems today has not been supportive in the development of the good practices of reading. Thus, the enthusiasm associated with the urge to engage in reading practices voluntarily, pleasurable and extensively is almost nearly absent among the greater number of students in the schooling system today (Issa et al, 2012). According to (Ogbodo, 2010) Parents send their children to school to learn. In the school, children are exposed to various experiences which influence their behaviour. Therefore, learning is a change in behaviour. Such a change is seen in their mental reasoning, physical growth, manipulative skills and development of values and interests. The change may be easy or difficult depending on the home and the school environment.

Ogbodo (2010) further identifies three main types of reading habits. These are Hobby, Recreational and Concentration. A hobby is an activity one does because one derives some joy and satisfaction from doing it. After formal education's attainment, some people like reading as their hobby. Its purpose is to widen the reader's horizon areas like educational, religious, political, economic, current affairs, fiction and non-fiction. The practice of reading as a hobby helps one to be versatile in knowledge in many areas and the person can discuss issues knowledgeably with others.

Fundamentally, reading for recreation or relaxation is very common among the educated elite. People who have gainful employment spend the whole day in the offices trying to solve problems related to the jobs they do. When they come back from work, they normally desire a change by reading books, newspapers and other written materials which are different and of interest to them. Students should be encouraged to read magazines instead of reading textbooks all the time. Students, who read magazines at intervals learn to relax, cool their brain and avoid mental fatigue and also makes them live a disciplined life in the school. In most cases, its effect in inducing sleep and rest after tedious reading in the classroom or the library adds to good health habits. The concentration reading is the most important type of

reaching the desired outcome. It is the bedrock and the result oriented reading which makes for achievement (Ogbodo, 2010).

Methodology

Survey method with the use of questionnaire was used for data collection. Copies of questionnaire were administered on students of Ramanujan College during library hours with the assistance of trained research personnel. Twenty per cent (20%) of the entire Ramanujan College student population of 2187 was sampled for the study through systematic simple random sampling technique.

The sample size is supported by Babbie (2005). He was of the opinion that for a population of 1000 and above, a sample size of 10 - 20% is acceptable. To improve the reliability and validity of the research instrument, the questionnaire was pilot-tested on similar but smaller sample group from neighbouring. Observed errors, corrections and re-wordings discovered were affected and incorporated into the main instrument.

From the total of four hundred thirty seven copies of questionnaire distributed; four hundred twenty copies were filled and returned, representing a response rate of 96.10%.

Table 0: Population of Study

Year	No. of Student	Sample Size	Received	Percentage
First Year	724	145	140	33.33
Second Year	761	152	148	35.24
Third Year	702	140	132	31.43
Total	2187	437	420	100

Source – Ramanujan College 2015 Admission Data

Data Analysis:

Table 1: Purposes of reading

Purposes of Reading	Respondents	Percentage (%)
To pass the examination	41	9.76
To have fun	42	10.00
To be well informed	83	19.77
To develop life	140	33.33
To while away time	34	8.09
To get a job	80	19.05
Total	420	100

Table 1 shows that students read books not only to prepare for exams or acquire knowledge but also for a number of other reasons. The largest number of respondents (140, 33.33%) indicated that they read to develop their life. This was followed by “To be well informed” (83, 19.77%) and “To get a job” (80, 19.05%).

Table 2: Type of books to read

Types of Books	Respondents	Percentage (%)
Fiction	118	28.09
Non-fiction	106	25.24
Textbooks	149	35.48
None of these	47	11.19
Total	420	100

Table 2 shows that students read textbooks the most (149, 35.48%). It could be that due to the pressure of their academic study, they do not have much time to read fictions and/or non-fictions. Still, a considerable number of students read books other than textbooks, such as fictions and non-fictions.

Table 3: Deciding factors for reading a book

Deciding Factors	Respondents	Percentage (%)
Cover page	69	16.43
Author	162	38.57
Recommendation	79	18.81
Summary	110	26.19
Total	420	100

Table 3 shows that 69 (16.43%) students find a book interesting only by looking at its cover page. However, almost half of the students (162, 38.57%) choose a book to read by looking at its author. Besides, 110 (26.19%) students are attracted to a book after reading its summary or abstract. 79 (18.81%) respondents indicated that they read a book after being recommended by others.

Table 4: Length of book reading

Length of Book Reading	Respondents	Percentage (%)
Less than an hour	53	12.62
2-4 hours	199	47.38
4-6 hours	71	16.90
6-8 hours	55	13.10
Above 8 hours	42	10.00
Total	420	100

Table 4 shows that the majority of the respondents (199, 47.38%) read a book for two to four hours while (71, 16.90%) read a book for four to six hours. A small percentage of students (55, 13.10%) read books for six to eight hours. Only 42 students (10%) read a book for more than eight hours, and 53 students (12.62%) indicating less than an hour.

Table 5: Newspaper reading habit

Newspaper Reading Habit	Respondents	Percentage (%)
Yes	278	66.19
No	0	0
Not regularly	142	33.81
Total	420	100

Table 5 reflects the newspaper reading habit of the respondents. It shows that the majority of respondents (278, 66.19%) regularly read newspapers while 142 (33.81%) read newspapers irregularly. There was not a single respondent who indicated that he or she does not read newspaper at all. This is indeed a remarkable finding.

Table 6: Length of newspaper reading

Length of Newspaper Reading	Respondents	Percentage (%)
Less than an hour	61	14.52
1 hour	186	44.29
2 hours	173	41.19
Total	420	100

Table 6 shows that the majority of the students read newspapers for one hour (186, 44.29%) or two hours (173, 41.19) a day. Only a very small percentage of the students (61, 14.52%) read newspapers for less than one hour a day.

Table 7: Internet use

Internet Use	Respondents	Percentage (%)
Yes	395	94.05
No	25	5.95
Total	420	100

Table 7 shows that students read anything on the web, be it newspapers, blogs, online articles or websites. 395 (94.05%) students responded in the

affirmative. Only 25 (5.95%) students indicated that they do not read anything on the web. It is clear that the World Wide Web has become a major source of information and entertainment nowadays and that the habit of web browsing is most noticeable among the younger generation.

Table 8: Places to access Internet

Places to Access Internet	Respondents	Percentage(%)
Access at Cyber Cafes	135	32.14
Access at Home	123	29.29
Access at Central Library	50	11.90
Access at Computer Lab	112	26.67
Total	420	100

Table 8 shows that places where students use to access the Internet are quite diverse. Most of the students (135, 32.14%) access the Internet from cyber cafes, which is closely followed by “Home” (123, 29.29%). It is noticeable that a good number of students (50, 11.90%) also access the Internet from the University Library and 112 (26.67%) students from the college computer labs.

Table 9: Length of Internet use

Length of Internet Use	Respondents	Percentage (%)
1 hour	164	39.05
2 hours	148	35.24
4 hours	61	14.52
Above 4 hours	47	11.19
Total	420	100

Table 9 shows that, most of the respondents (164, 39.05%) spend one hour a

day on the Internet while 148 (35.24%) spend two hours on the Internet. The number of respondents (47, 11.19%) who spend four or more hours on the Internet is not quite large. One of the most noticeable things among the younger generation these days is their excessive Internet use.

Table 10: Main reasons for Internet use

Purposes of Internet Use	Respondents	Percentage (%)
Research	75	17.85
Reading online journal	25	5.95
Download software	49	11.67
Discussion	32	7.62
E-mail	111	26.43
Download Text	65	15.48
Others	63	15.00
Total	420	100

Table 10 shows that the highest number of students (111, 26.43%) use the Internet for sending and receiving email while the second highest number of students (75, 17.85%) uses it for research. A good percentage of students (65, 15.48%) use the Internet for downloading important texts. And 25 students (5.95%) use the Internet to read online journals.

Table 11: Online magazine/periodical reading

Reading Online Periodicals	Respondents	Percentage (%)
Yes	302	71.90
No	118	28.10
Total	420	100

Table 11 shows that a large majority of the respondents (302, 71.90%) read magazines or periodicals online. These days, many magazines and periodicals have gone online and there are some world-famous news and

entertainment magazines which are available only online.

Table 12: Library visit

Library Visit	Respondents	Percentage (%)
Yes	369	87.86
No	51	12.14
Total	420	100

Table 12 shows that a very high percentage of the respondents (369, 87.86%) visit the Ramanujan College Library regularly, which is indeed a very welcome sign. On the other hand, 51 (12.14%) of the respondents do not visit the Library, which is also noteworthy.

Table 13: Purposes of library visit

Purposes of Library Visit	Respondents	Percentage (%)
To read on specific subject of study	230	54.76
To borrow library materials	72	17.14
To copy reading materials	35	8.33
To read newspapers	37	8.81
To use Internet	33	7.86
Others	13	3.10
Total	420	100

Table 13 shows the reasons for which the students visit the Ramanujan College Library. When asked why they visit the college library, 230 (54.76%) students indicated that they go to the library for reading on specific subject of study. Many of them visit the library for other purposes, such as borrowing reading materials (72, 17.14%), photocopying library materials (35, 8.33%), reading newspapers (37, 8.81%), etc.

Table 14: Frequency of library visit

Library Visit Frequency	Respondents	Percentage (%)
Everyday	98	23.33
Once a week	89	21.20
Twice a week	82	19.52
Occasionally	151	35.95
Total	420	100

Table 14 does not offer an encouraging finding, because 151 respondents (35.95%) visit Ramanujan College Library only occasionally. On the other hand, the numbers of students (89, 23.33%) who visit the library every day is also not very discouraging. 89 (21.20%) students visit the library at least once a week and 82 (19.52%) go to the library at least twice a week.

Table 15: Favorite pastime of the respondents

Favorite Pastime	Respondents	Percentage (%)
Playing on computer	25	5.95
Sleeping	10	2.38
Watching television	171	40.71
Reading books	150	35.71
Reading newspaper	32	7.62
Browse Internet/website	32	7.62
Total	420	100

Table 15 presents a list of activities the respondents do at their leisure times. Dominating on the list watching television (171, 40.71%), followed by book reading (150, 35.71%). Other pastime activities favored by the respondents include reading newspapers (32, 7.62%), web browsing (32, 7.62%), playing on computer (25, 5.95%), and sleeping (10, 2.38%). It is natural for young people to be engaged in various kinds of activities besides studying.

Table 16: Types of information most needed by respondents

Types of information	Respondents	Percentage (%)
Academic information	230	54.76
Research information	30	7.14
Recreational information	84	20.00
Others	76	18.10
Total	420	100

Table 16 shows that the highest number of the respondents (230, 54.76%) need academic information the most while research information is required by 30 (7.14%). In this Information Age, students, like other groups of people, are in need of various kinds of information for study and other purposes.

Table 17: Most important source of information

Sources of Information	Respondents	Percentage (%)
Library	148	35.24
Teachers	77	18.33
Friends	58	13.81
Internet	63	15.00
Others	74	17.62
Total	420	100

Table 17 shows that the library is considered by the highest number of the respondents (148, 35.24%) as the most important source of information. On the other hand, 77 (18.33%) respondents feel that teachers are the best source of information. Another 63 (15%) respondents view the Internet as the most important source of information. 58 (13.81%) indicate that friends are their favorite source of information. 74 (17.62%) respondents prefer other sources of information.

Table 18: Obstacles to reading

Obstacles to Reading	Respondents	Percentage (%)
Lack of interesting reading materials	225	53.57
Unavailability of books	79	18.82
Homework assigned by teachers	56	13.33
Unpaid tuition	0	0
Watching television	30	7.14
Playing sports/games	30	7.14
Total	420	100

Table 18 shows that the highest number of respondents (225, 53.57%) believes that lack of reading materials that arouse their interest is the single largest factor. Unavailability of books has been mentioned by 79 (18.82%) students while excessive homework assignment given by teachers has been indicated by 56 (13.33%) respondents. TV watching (30, 7.14%) and addiction to games (30, 7.14%) have also been cited as negative factors. The reading habit is on the decline, especially among the younger generation, for a variety of reasons.

Summary of Findings

The gradual decline in people's reading habit is a common phenomenon not only in the developing countries but also in the developed ones. This decline is most noticeable among young people because they are the people who are most affected by the emerging digital technologies, especially the Internet and TV-based entertainment.

The present survey also found this trend among the Graduate students of the Faculty of Social Science, Commerce, Economics, Statistics, Mathematics and Computer Science of the college of Ramanujan. However, the whole scenario is not quite bleak and there are many encouraging signs which are evident from the survey. The major findings of survey could be summarized

as follows:

1. Students read books and other materials with a sense of purpose and with specific targets, not aimlessly or for fun. Most students feel that they need to read because reading gives them a way to develop their life and to keep abreast of the changing times. This is indeed quite encouraging.
2. Reading materials, especially books, should be constant companions to all people, especially students. However, in this respect, the finding of the survey is not very heartening, because only a small percentage of the students read books for six or more hours a day. The majority of the students read books only for two to four hours a day.
3. Most students surveyed have indicated that textbooks are the books of their choice, although a substantial number of students also like to read fictions and non-fictions. The choice between textbooks and non-textbooks is almost evenly split. It shows that the students prefer to read all kinds of books in almost equal amount.
4. Reading of newspapers requires less time. And newspapers give news and information on current affairs. That is why a large majority of the respondents read newspapers regularly. Most of them read newspapers for one to two hours every day.
5. The World Wide Web has grown in popularity and use in recent years. The respondents of this survey, like other young people, are regular users of the web. It is an encouraging sign that the majority of them browse the web for reading purposes.
6. Cyber cafés have become major places for people to use the Internet. Many young people prefer cyber cafés because they are affordable and comfortable. On the other hand, a substantial number of the respondents access the Internet from home. The pattern of their Internet usage is also noteworthy, because, contrary to the popular belief, the majority of the students surveyed indicated that they use the

Internet only for one hour a day.

7. The reading habit and library use are closely interlinked. It is widely assumed that one of the main indicators of the decline in people's reading habit is the fact that the number of people visiting libraries is also decreasing. Although this is not supported by reliable statistics, it could be inferred that because of the prevalence of digital technologies and various means of entertainment, young people feel less enthusiastic about library visits. However, the survey findings show that a high percentage of Ramanujan College students visit the college library on a regular basis.
8. The reason for library visits among the respondents is not very diversified. The majority of them prefer to visit the library for specific study purposes, such as preparing notes or findings answers to questions. They also visit the library for borrowing books, photocopying, and reading newspapers. A discouraging trend among the students surveyed is that the majority of them visit the library only occasionally. On the other hand, the number of students who visit the library almost every day is also quite high.
9. Watching television is a favorite pastime for people of all ages. This survey also found that most respondents prefer TV watching to others pastimes. However, a significant number of them also like to read books at their leisure time, which is quite encouraging.
10. As the findings of the survey show, the library continues to be the place where students go to seek information they need. Although many students favour the Internet, teachers or friends to meet their information need, most students visit the university library for their required information. This is indeed an encouraging trend. If the library could be strengthened in terms of collections, manpower, and state-of-the-art technologies, more students will be attracted to it on a regular basis.

The survey findings offer important information and insight into the reading habit as well as choice of reading materials, Internet usage and other relevant issues. The younger generation, especially young students, are experiencing many changes in their choices, likings and disliking, because of the great changes happening in the socio-economic, cultural and technological landscapes. Their reading habit is quite naturally affected by these changes.

Like other age groups, many young people in the West now prefer to read books on e-book readers, although such devices are not very common yet in Bangladesh. It is expected that with e-books becoming more common in Bangladesh in the coming days, students will find e-books a thing of choice and their reading habit may increase because of the increased popularity of e-books.

The Internet and the television seem to be the two most popular alternatives to reading books, especially among younger people. However, the Internet, as this survey has shown, could be a good place to read books, magazines, blogs, etc. Young people continue to be attracted to the Internet in larger numbers. It can be surmised that with different sources of information on the web, the Internet can play a supplementary role in increasing the reading habit of the students, rather than diminishing it. For this to happen, students need to be guided by their teachers and guardians to use the Internet and its services constructively, rather than spending long hours on the Internet playing games or other non-productive activities.

Recommendations

Improving the reading habit of the students and turning them into lifelong learners is quite important for building a knowledge society. Reading is essential because it equips people with necessary knowledge and understanding, not only for building their own life but also for contributing positively in the socio-economic development of the nation. Based on the findings of this study, the following recommendations are made with a view to improving the reading habit of the younger generation in particular and

people from all cross-sections of life in general.

The role of teachers and parents for improving the reading habit of students cannot be overemphasized. They can do these in many ways, but most importantly, by creating examples of themselves. The more they will read in front of young people, the more they will be able to instill the love for reading in the hearts of young people.

The performance appraisal system in educational institutions should be refurbished in such a way that encourages extensive reading. In this way, the students who read extensively will receive good grades rather than those who simply memorize.

Library visit and people's reading habit are closely interlinked. That is why libraries should be developed to attract young people. At present, most libraries have Internet facilities. If these facilities could be strengthened even more, the younger generation will find another reason for visiting libraries. Besides, library collections should be strengthened so that people will not get frustrated or disheartened by not finding their required materials there.

Academic institutions should regularly organize events like study circles, debate clubs, seminars, essay competitions, quiz competitions, etc. to inspire students to gather knowledge and make their marks in these events. In this way, reading habits of students will improve.

If the students do not find books to be attractive and interesting, they will not read books only to please their parents and teachers. Therefore, more and more books and reading materials should be produced to arouse students' interest in reading. It should also be kept in mind that good contents alone are not enough to ensure the readability. Their design and presentation are also of prime importance to retain the interest of readers.

As young people are more interested in the World Wide Web, blogging, social networking, etc., interesting and constructive reading materials should be made available online, too. In this way, print books and

magazines and online books and magazines could complement each other to the satisfaction of readers.

Since people's reading habit is in the decline, partnership and collaboration between the public and private sectors, such as librarians, publishers, booksellers, teachers, social activists, cultural activists, intelligentsia, and the larger cross sections of people, should be promoted in earnest.

Regular and broad based reading campaigns should be undertaken at both government and non-government levels. "Reading week" or "reading month" could be planned during which reading among various groups of people could be encouraged by giving awards and recognition. Besides, massive awareness raising campaigns could be undertaken, which would create critical consciousness among local communities, thus encourage people to read.

Conclusion

Reading is inseparably linked to learning. And learning leads to an overall mental, professional, and human development. Reading not only gives people new ideas, information, and insights, it also helps them to become more complete in every aspect. As Birkerts (2010) observed, "In a lifetime of reading, we store impressions ... according to private systems of distribution, keeping factual information on one plane, acquired psychological insight on another, ideas on a third, and so on." Therefore, reading is crucial for every human being because it benefits people not in one way but several ways. With the decline of the reading habit among young people, it is important to find new ways to instill love for reading in their hearts and improve their reading habit. This cannot be done overnight. It will take concerted efforts from all quarters and the creation of an atmosphere conducive to reading at home, educational institutions, libraries, and workplaces to bring back the golden days of reading.

References

- Agbezree, L. (2001) 'Library Facilities and their use in Ghanaian Secondary School: A case study of St. Peters'. Unpublished MA dissertation, University of Ghana: Legon. pp 70
- Babbie, E. (2005) *The Basics of Social Research*. 3rd ed, Belmont: Thomson Wadsworth pp 265, 274.
- Bamberger R. (1975) Promoting the reading habits. Paris: UNESCO. p.43.
- Bashir, I.& Mattoo, N. H.(2012) A Study on Study Habits and Academic Performance Among Adolescents (14-19) years. *International Journal of Social Science Tomorrow*. Vol.1, No. 5, pp. 1-5.
- Benge, Ronald C. (1970). 'Libraries and cultural Change'. London. Bingley, (1986 reprint) pp.94-107.
- Bhan, K. S., & Gupta, R. (2010) Study Habits and Academic Achievement among the students belonging to scheduled caste and non-scheduled caste group. *Journal of Applied Research in Education* 15(1) pp. 1-9
- Birkerts, Sven (2010) Reading in Digital Age: Notes on why the novel and internet are opposites, and why the latter both undermines the former and makes it more necessary the American Scholar <http://theamericanscholar.org/reading-in-a-digital-age>
- Cole, Lloyd, Comp.(1994). *The Concise dictionary of quotations* Maidenhead,(UK) : The Author, p. 103.
- Dadzie, P. S. (2008) Reading for Education: The roles of Libraries. *Ghana Library Journal* Vol. 20.No. 1. pp. 1-14
- Deavers, R. (2000) The Effect of Instruction on Early Non-Word Reading Strategies. *Journal of Research in Reading*. No.23, pp 267-286.
- Gallo, D. (2007) Reading Interests and Habits of Connecticut Students in Grades Four through Twelve. *The Reading Matrix*. Vol. 2, No.3 pp 1-20.
- Greene, B. (2001) "Testing Reading Comprehension of Theoretical Discourse with Close" *Journal of Research in Reading*. 24 (1) pp. 32-98
- Guthrie J.T. Benneth, L & Mc Gough, K (2007), Concept-oriented Reading Instruction: An Integrated Curriculum to Develop Motivations and Strategies for Reading http://curry.virginia.edu/go/clic/nrrc/corri_rlo.html Retrieved on November, 28 2013.
- Higginbotham, S.(1999). Reading Interest of middle school students and preferences by gender of middle school students in a South Eastern State Atlanta Georgia, Master's Dissertation. Mercer University. pp. 140
- International Book Committee Chapter for the readers, NBT Newsletter July 1994:4-5.
- Issa, A. O., Aliyu, M. B., Akangbe, R. B. & Adedeji, A. F.(2012) Reading Interest and Habits

of the Federal Polytechnic Students. *International Journal of Learning & Development*. Vol.2, No.1, pp 470-486.

Ogbodo, R.O. (2010) Effective Study Habits in Educational Sector: Counseling Implications. *Edo Journal of Counseling*, Vol. 3, No. 2. pp. 1-11

Palani, K. K. (2012) Promising Reading Habits and Creating Literate Social. *International Reference Research Journal* Vol. III Issue 2(1) pp 91.

Shera, Jesse H. (1970). Sociological foundations of librarianship. Bombay: Asia p. 29.

Singh, Y. G. (2011) Academic Achievement and Study Habits of Higher Secondary Students. *International Referred Research Journal* 3 (27) pp. 2

Ward, M. L. (1997) Reader and Library Users: A Study of reading habits and public library use. Unpublished MA dissertation, University of Ghana: Legon. pp 70

ROLE OF A SUCCESSFUL TEACHER IN ADDRESSING HUMAN CONDITION IN TODAY'S GLOBAL VILLAGE

Dr A. K. Merchant*

Without understanding the present-day human condition how can we successfully impart learning, as teachers and educators is a moot question. The conditions of our planet and some of the happenings in the country conjure up a range of emotions and call for deep introspection. If today's world of 7 billion + people with all its myriad diversities were to be miniaturized to a village of only 100 people, 60 Asians, 16 Africans, 10 Europeans, 8 people from Central & South America, Mexico & the Caribbean, 5 from the USA and Canada, and 1 person from Australia or New Zealand ^[1] The people of the village would have considerable difficulty communicating 17 people would speak a Chinese dialect (12 of them Mandarin), 6 Spanish, 5 English, 4 people Hindi/Urdu, 3 Arabic, 3 Portuguese. This list accounts for less than half the villagers. The others speak (in descending order of frequency) Bengali, Russian, Japanese, Javanese, Lahnda, German, French, and over 7,000 other languages ^[2] In the village there would be: 32 Christians, 23 Moslems, 15 Hindus, 16 Nonreligious, Agnostics, or Atheists, 7 Buddhists, 6 Folk or traditional religions 1 All other religions (including Judaism, Baha'i, Sikhism, Shintoism, Taoism, Zoroastrianism, to mention just a few. ^[3]

In this 100-person community: 51 would live in cities; ^[4] 23 would live in substandard housing; ^[5] 74 adults (age 15+) live in the village; 16 of them illiterate; ^[4] 14 would suffer from malnutrition; ^[6] 11 would not have access to clean, safe drinking water; ^[7] 20 people would not have any electricity. ^[8] Of the 80 that do have electricity, most would use it only for light at night. In the village would be 56 radios; ^[9] 22 televisions; ^[9] 93 mobile phone subscriptions; ^[9] and 9 computers ^[9] (some villagers own more than one of

* He is the National Trustee cum Secretary, Lotus Temple & Bahá'í Community of India; General Secretary, The Temple of Understanding—India [NGO with consultative status at the United Nations]. Speech delivered at National Workshop on The Project: "I Am Better" Organized by Ramanujan College, 29-30 September 2016.

each); 40 people are using the Internet;^[9] 17 people would own an automobile (some of them more than one);^[10] 8 people would possess 83% of the entire village's wealth.^[10] The poorest 70% of the people would receive only 3% of the income of the village.^[11]

Moreover, here is some more food for thought: If you woke up this morning healthy ...you are more blessed than the million who will not survive this week. If you have never experienced the danger of battle, the fear and loneliness of imprisonment, the agony of torture, or the pain of starvation ... you are better off than 500 million people in the world. If you have food refrigerator, clothes on your back, a roof overhead and a place to sleep ... you are more comfortable than 75% of the people of this world. If you have money in the bank, in your wallet, and spare change in a dish someplace ... you are among the top 8% of the world's wealthy. If you can read this, you are more blessed than over two billion people in the world who cannot read at all.

When a teacher considers the world from such a compressed perspective, it becomes both evident and vital that education, acceptance and compassion are essential for the progress of humankind and why it is so important to learn to live together with people who eat, speak, behave or pray differently from us?

Bahá'ís believe that with every passing day the complexity of world situation is becoming more and more difficult to fathom, acts of insanity are increasing, it seems to me. It has become clear that, in different nations in different ways, the social consensus around ideals that have traditionally united and bound together a people is increasingly worn and spent. It can no longer offer a reliable defence against a variety of self-serving, intolerant, and toxic ideologies that feed upon discontent and resentment. With a conflicted world appearing every day less sure of itself, the proponents of these destructive doctrines appear to be becoming more brash and brazen.

Well-meaning leaders of nations and people of goodwill are left struggling to repair the fractures evident in society and powerless to prevent their

spread. The effects of all this are evident in outright conflict or a collapse in the socio-economic and political order. In the distrust that pits neighbour against neighbour and severs family ties, in the antagonism of so much of what passes for social discourse, in the casualness with which appeals to ignoble human motivations are used to win power and pile up riches--in all these lie unmistakable signs that the moral force which sustains society has become gravely depleted.^[12] Indeed, every heart (whether Gandhian or otherwise) that aches at the wretched conditions of the world must strive with determination, and selfless action to save our planet from **“the slough of impending extinction”**.^[13] Upheld by prayer, confident in the irresistible power of the Will of the Divine, the Bahá'ís, are endeavouring to become willing instruments of the Almighty, channels of the divine power that is shepherding humankind into one fold. Walking the mystical path with practical feet, in the company of others, should become the motto of people of goodwill, all well-meaning organizations and institutions (secular or religious).

There are no short cuts or formulas to successful teaching. Sri Aurobindo put it quite succinctly:

The mediocre teacher ... tells
The good teacher ... demonstrates
The great teacher ... inspires
The ideal teacher... awakens

Therefore, once the teacher realizes that the primary disease that afflicts society and the source for the ills that cripple human motivation, as Bahá'u'lláh has repeatedly asserted, is disunity at all levels of human existence. Rather humankind should distinguish itself by its capacity for collaboration and cooperation. For, upon these virtues depends the wellbeing of the whole world. Civilization itself does not arise merely from material progress, but rather is defined by and founded upon the ideals and shared beliefs that weld society together. What uniquely defines the human experience is the transcendent components of life. It is this dimension of existence that enriches, ennobles and provides direction to human beings. It

is this dimension of life that unlocks the creative capacities within human consciousness and safeguards human dignity.

Recognition of the vital necessity of a world-embracing vision by the highest leadership in every country and the moral strength to translate it into action so that the millions upon millions of the peoples everywhere may be lifted out of their heart-rending miseries is the first step. Next in importance is acceptance of the natural unity of the human family in which the wellbeing of the individual is identified with the wellbeing of all. Ethical principles of themselves have always been ineffective in producing lasting results if divorced from religion and spirituality. Yet another aspect is allegiance to the Law of Harmony as the primary principle of conduct in society. Legal requirements imposed by an external authority of force and power win for themselves only an outward compliance, whereas obedience to an ethical principle would spring from the inner and voluntary choice of the individual. The universal adoption and application of this law to the global problems would certainly provide the solution to much of the present-day unrest and uncertainty. It would mean the end of greed and selfish exploitation of each other; an end to the scandals and scams that keep battering at the fabric of our present-day civilization. The most important action for achieving the betterment of the world is through pure and goodly deeds, through commendable and seemly conduct. The reality of our Age is the interdependence of all peoples, and the institutions and policies which regulate our political, economic and social life must achieve a world order in which the consciousness of world citizenship, and the planet as our common homeland will find complete expression.

Mahatma Gandhi has stated: "Civilization is that mode of conduct which point out to man the path of duty. A performance of duty and observance of morality are convertible terms. To observe morality is to attain mastery over our mind and our passions. So doing, we know ourselves. The Gujarati equivalent for civilization means 'good conduct'."^[14] In other words, it is impossible to create a system that is ethically strong without the people involved in it acting from moral principles and this is the *raison d'être* for

religion or *dharma*. Until we accept that all people, regardless of caste, creed, gender, class or national status, are equal members of one human family, each with unalienable rights—and act out of that belief—we are likely to overlook the obscene disparities that now divide humankind under all kind of pretexts. Therefore, the real purpose of religion or *dharma* is to promote the acquisition of praiseworthy virtues, betterment of morals and the spiritual development of humankind. We in India are proud of our ancient civilization and the harmonious interface with all cultures and systems of belief. Therefore, we must lead by example and not just pay lip service and fine platitudes.

Bahá'ís are enjoined to be loyal to the government of the country where they reside. However, this love for their native land is extended to the entire planet and all its people. For, Bahá'u'lláh says: ***“The earth is but one country and mankind its citizens.”***^[15] Prejudices of all sorts—religious, racial, caste, national and political—must be eradicated; prejudices strike at the very root of human life; one and all, they beget bloodshed, and the ruination of the world. So long as these prejudices survive, there will be continuous and fearsome wars.

Participatory decision-making is encouraged: Bahá'ís believe in the value of consultation, a process where everyone, irrespective of any consideration has a voice in making decision. Placing greater importance to the education of the girl child: under the *Sarva Shiksha Abhiyan* and *Beti Bacho Beti Padho* schemes^[16] a lot has been done to reach out to the levels already attained in Europe or America but there is a great deal more that needs to be done. Education begins in the mother's womb and is as unending as the life of the individual itself. It is a perennial necessity for right living and the foundation of both the individual and the social welfare.

The UNESCO document on education in the 21st century titled: *Learning: The Treasure Within*^[17] identified four pillars of education—Learning to Know, Learning to Do, Learning to Be, Learning to Live Together--presents a societal model for ensuring the advancement of civilization, as we know it. “All the human sciences--anthropology, physiology and

psychology—agree that there is only one human species, although we differ endlessly in lesser ways.”^[18] Aggressive forms of behaviour must give way to more gentle ideals. The need for a binding agreement among nation-states demarcating the international frontiers in a just and fair manner, and proportionate reduction of national armaments so that "...weapons of war throughout the world may be converted into instruments of reconstruction and that strife and conflict may be removed from the midst of men.”^[19] Likewise, rights of the minority of every sort would have to be guaranteed.

Today, so rapid has been the evolutionary progress of human thought and practice under the great exigencies of the happenings and events of the 20th century that all of these great principles are becoming firmly rooted in world-consciousness. If we translate these principles in action we shall see that they not only offer economic security; they would also bring about universal prosperity, for they would establish and preserve a consuming power in the masses of people which would at all times equal the productive power of agriculture and industry. War would be abolished. Thus, would the world experience a climate of wellbeing never imagined before.

For humanity to survive, the human habitat, like that of any other species, must be sustainable. This will not happen if war and a host of other conflicts are allowed to continue. These acts of insanity must be supplanted by an ordered society in which the diversity and richness of the parts must be preserved and nourished. Such approach and attitude must be manifested in restoring the natural equilibrium of our precious environment. “We cannot segregate,” Bahá’í writings state, “the human heart from the environment outside us and say that once one is reformed everything will be improved. Man is organic with the world. His inner life moulds the environment and is itself deeply affected by it. The one acts upon the other and every abiding change in the life of man is the result of these mutual reactions.”^[20] *Dharma* or religions as explained above is a powerful motivating force, possessing an inherent power to infuse every sincere follower with the highest ethical precepts for the betterment of societies and lasting peace in the world. Indeed, when teachings of true *Dharma* begin to rightfully influence the

forces of science and the market I am confident humanity will move to a higher plane of consciousness—thoughts of love and peace would overcome tendencies towards hatred and conflicts. Baha'u'llah assures us that this is Age in which an All-Loving Creator has poured out His most excellent favours, the Age in which His most might grace hath been infused into all created things.

References/Web Links

www.census.gov/population/international/data/idb/informationGateway.php

www.ethnologue.com/statistics/size

www.pewforum.org/2012/12/18/global-religious-landscape-exec/

CIA World Factbook, www.cia.gov

www.habitatforhumanity.org.uk/GlobalHousingNeed

12 World Bank, World Development Indicators, <http://data.worldbank.org>

UNICEF, www.unicef.org

International Energy Agency,
<http://www.worldenergyoutlook.org/resources/energydevelopment/accesstoelectricity/>

International Telecommunications Union, www.itu.int

Credit Suisse Global Wealth Databook 2013, <https://publications.credit-suisse.com/tasks/render/file/?fileID=BCDB1364-A105-0560-1332EC9100FF5C83>

Oxfam International, "Working for the Few," Oxfam Briefing Paper, January 20, 2014, p. 9. http://www.oxfam.org/sites/www.oxfam.org/files/file_attachments/bp-working-for-few-political-capture-economic-inequality-200114-en_3.pdf

This cogent description of the present-day society is based on the communications of the Universal House of Justice particular Ridván 2015 message to the Bahá'ís of the World.

Baha'u'llah. Quoted in *The Advent of Divine Justice* by Shoghi Effendi letter 8th March 1938, p.67.

Gandhi, M.K. *Hind Swaraj*, Ahmedabad: Navjivan Press, Chapter XVII.

Bahá'u'lláh. *Gleanings from the Writings of Bahá'u'lláh*. (New Delhi: Bahá'í Publishing Trust, 1973), section XCVI p. 197.

Among the several educational schemes of the Government of India I am just citing these two most popular ones.

UNESCO document for Education in the 21st century, also known as Delores Commission Report released in 1996, available on the Internet.

Cf. The Universal House of Justice. *The Promise of World Peace*. (New Delhi: Bahá'í Publishing Trust, 1st print 1985, repr. 2016), p.19

Bahá'u'lláh, *Tablets of Bahá'u'lláh revealed after The Kitáb-i-Aqdas*. (Wilmette, USA: Bahá'í Publishing Trust, [rev. ed.] 1982), p. 24.

Shoghi Effendi. *Bahá'í Faith & the Environment*, letter written on his behalf dated 17 February 1933.

ETHICAL PERSPECTIVES OF STUDENTS IN INDIA: AN EMPIRICAL INVESTIGATION OF BELIEFS AND BEHAVIOUR

Dr Anupama Mahajan*, KamnaVirmani, Deepika Dewan*****

The ultimate objective of any business is to earn profits and to achieve this objective efficiently and effectively; the tasks can be done either ethically or unethically. Public trust is lost in business institutions if unethical means are followed. The image of many corporates was tarnished because of scandals related to bribes, deceptive communication and unsafe products. Ethical standards and practices help in trust building and are necessary to develop the relationships leading to effective exchange processes.

There has been an increasing amount of attention devoted to level of ethicality in business in general and the marketing function in particular. While attempting to satisfy consumer needs and earn by unethical ways, organizations flood the market with the products that are not safe for the public. For instance, auto manufacturers periodically recall the vehicles due to defects in them, Firms in order to provide low cost products use production system that have long term negative effects on environment (Kang and James, 2007). Organizations, though, are sensitive to long term needs of consumers and society still desire to satisfy short term goals of profit maximization. (Vitell et al., 2003).

Hence, marketers often focus on earning more and more profits, thereby, neglecting the social impact of their activities (Crane and Desmond, 2002; Lantos, 2001). The increasing focus of marketer's on building and maintaining relationships through trust and commitment also has some ethical dimensions (Whysall, 2000; Gundlach and Murphy, 1993). Hence, the researchers in the field of marketing ethics have been continually addressing the unethical marketing decisions (Batoryet *al.*, 2005). Every

* Associate Professor, Bharati College, University of Delhi.

** Assistant Professor, Bharati College, University of Delhi.

***Assistant Professor, Bharati College, University of Delhi, JanakPuri, New Delhi, India

marketing decision has ethical dimensions either explicitly or implicitly (Smith, 1993). Therefore, a study to understand the ethical proclivity of the students in India would be of much use as they would be the future managers of our country and would be taking marketing decisions in future and their ethical intentions would definitely impact the ethical climate of Indian business.

Literature Review

The subject of ethics has been addressed in marketing literature for so many years (Gaski, 1999). In initial years, the principal area of focus has been (1) Introduction to moral philosophies e.g. teleology (study of outcomes) and deontology (study of means and duty) that were proposed to be foundation of marketing ethics as according to Bartels, (1967); Ferrell and Gresham, (1985); Hunt and Vitell, (1986); Lacznaik, (1983); Pruden, (1971); (2) Questioning the inherent activities of marketing activities (Farmer, 1967; Murphy et al., 1978; Walton, 1961); (3) Empirical studies of ethical beliefs and practices (Hunt and Chonko, 1984; Zey-Ferrell et al., 1979); (4) Direction and advice for making marketing more ethical (Colihan, 1967; Murphy et al., 1978; Westing, 1967); and (5) Contribution in terms of ethical decision making models and their empirical verification (Ferrell and Gresham, 1985; Hunt and Vitel, 1986; Ferrell, Gresham and Fraedrich, 1989; Jones 1991 and Mahajan and Virmani, 2015). But surprisingly very few researchers from the vast literature have offered researches on marketing ethics.

Some studies have been conducted to determine the ethical decision making process in an organisation. These studies dealt with the impact of corporate ethics on employees. According to Valentine et al. (2014) employees' perception of ethical context positively affects the levels of decision making process (Valentine et al., 2014). Over the last three decades, researchers have also shown interest in the area of unethical consumer behaviour. These studies examine how consumers make unethical decisions according to their relational closeness to the sellers and this unethical behaviour is also driven by various cognitions. (Liu et al., 2015)

Researchers in the field of ethics have propounded various models that provide some insight into ethical decision making process. Models like Ferrell and Gresham (1985); Hunt and Vitell (1986); Ferrell, Gresham and Fraedrich, (1989); Jones (1991); help to identify key factors that have the greatest effect on individual's ethical decision making in organizations.

Research studies have also been conducted to examine awareness, judgement, intent and behavior based on demographics (Mahajan and Mahajan, 2014 and Mahajan, 2014). Researchers like Okleshan and Hoyt (1996), Mason and Mudrack (1996), Cole and Smith (1996), Tse and Au (1997), Fleichman and Valentine (2003) etc. reported that females scored higher on ethical scales than men; whereas various other findings like that of Roozen et al. (2001), Schoderbak and Deshpande (1996) etc. have reported no significant differences. Some found females as more ethical as compared to males (Mahajan, 2014).

During the literature review, it was found that most of the studies dealt with either beliefs or behavior individually (Jackson and Artola, 1997; Izraeli, 1988; Ferrell and Weaver, 1978 and Newstorm and Ruch, 1975) but very few have reported on beliefs and self-reported behaviour simultaneously (Jain and Mahajan, 2011). Further, a lot of research has been conducted in the field of ethics in the developed countries but a lot remains to be done in the developing countries like India. Therefore, the focus of the present study is to-

- a. Study the difference between beliefs and behaviour of the students related to ethical practices.
- b. Study the impact of gender on beliefs and behaviour
- c. Study the level of correlation between belief and behaviour of males and females

Hence, the study aims at testing the following hypothesis:

H_{o1}: there is no significant difference across the beliefs and behaviour of the students

Ho2: there is no significant difference between Belief across gender

Ho3: there is no significant difference between behaviour across gender

Ho4: there is no correlation between the beliefs and behaviour of males

Ho5: there is no correlation between the beliefs and behaviour of females

Research tools and Methodology

The data for research have been gathered through survey of a structured questionnaire among under graduate or post-graduate students. Around 140 questionnaires were administered to a the sample and distributed out of which 110 were received back but only 101 found suitable for study which constitutes sufficient amount of response for the study. Out of 101 respondents 49% were males and 51% were females. In terms of distribution of age our sample consists mostly of younger respondents belonging to the 'less than 30 years' category. The responses have been analyzed using mean values, t-values, paired-t and correlation. The questionnaire was based on the scale designed by Newstrom and Ruch (1975). Newstorm and Ruch used 12 statements representing the unethical behaviour that may arise in the organization. The objective of the scale was to understand the ethical proclivity of the managers by assessing their beliefs and behavior related to unethical situations that may exist in the organisation. The statements were modified to make it suitable in the Indian context.

In relation to each statement, the respondents were asked to indicate on likert scale ranging from 1 to 5 whether they believe behaviour to be ethical and what they actually do in such a situation; where 1 denotes 'strongly agree' and 5 denotes 'strongly disagree'. Since the statements in the questionnaire are unethical in nature, therefore, agreeing to the statements leading to *a low means score indicates that the person is unethical*.

Statistical Analysis and Results

In order to study the differences between the beliefs and the behavior of the students, a paired-t test was run and the following table shows the results.

Table 1: Beliefs and Reported Behaviour of students (n=101) (paired-t test)

Item	Behavioural situations	Belief(What I believe)		Behaviour(What I actually do)		paired t value
		Mean Score X	Standard Deviation S.D.	Mean Score X	Standard Deviation S.D.	
1	Providing any kind of preferential treatment to anybody in return of gift/or favour	3.61	1.329	3.65	1.050	.287
2	Passing one's own mistake to an innocent co-worker or junior	4.01	1.139	3.90	1.086	1.085
3	Leaking any kind of confidential information of the organization	4.32	1.045	4.38	.821	.831
4	Demanding a day off or sick leave when you are actually well is unethical	2.82	1.197	3.69	.613	6.562
5	Use of company's stationary for your personal use	3.68	1.212	3.79	.958	1.097
6	Claiming a credit for someone else's work	3.96	1.089	4.01	1.076	.397
7	Helping a friend by concealing his/her mistakes	2.86	1.099	3.52	.864	4.902
8	Doing personal work at office timings	3.61	1.109	3.79	.860	1.590
9	Giving somebody a gift for any preferential treatment	3.53	1.192	3.75	.927	2.204
10	Spending extra time for lunch etc.	3.24	1.153	3.43	1.104	1.573
11	Using company's asset for personal use	3.91	1.025	3.84	.972	.629
12	Not reporting of violation of organization's policy by somebody else	3.55	1.240	3.74	.964	1.637
Overall Score		3.6		3.8		

Note 1: A low score indicates that respondent believes the given situation to be highly unethical.

Note 2: The score ranging from 2.75 to 3.25 has been taken as “indifferent attitude” of the respondents towards the situation in question. The score below 2.75 would indicate agreement of respondent with the given situation and score above 3.25 is indicative of his disagreement.

Table-1 indicates the mean score of all 12 items individually and respectively for what they believe and what actually they do in the given situation. Their score of 3.6 as regards beliefs indicates that students believe the situations to be unethical. High score of belief indicates that they disagree with the statement and hence they perceive situations to be unethical. In the same way high score of self-reported behavior (3.8) indicates that they will not engage themselves into the said situation.

The overall mean score of belief and behavior shows that students perceive the 12 statements asked as unethical and they disagree on actually practicing the same.

Out of the 12 statements which were asked, two statements (2 and 3) regarding belief had a very high mean score indicating that most of the respondents believed them to be unethical. Looking at the standard deviation, it can be seen that statement 3 and 11 have the smallest standard deviation showing greater consensus or homogeneity around beliefs.

'What I believe and what I do' Comparing mean scores of belief and behavior, we observe that there are minute deviations reported which shows that they will actually stick to what they believe except Statement 4 which shows considerable deviation with minimum standard deviation. This means that there is fairly greater consensus or homogeneity in demanding a day off or sick leave when you are actually well. Further, the paired-t test indicates that the students' do not differ significantly even in a single statement. This means that the beliefs and behavior of the students do not differ and students 'do' what they 'believe'. Therefore, null hypothesis: *Ho1 There is no significant difference between beliefs and behavior of students stands accepted.*

Impact of Gender

The overall mean score of belief and behaviour is quite high indicating the high ethical students. To check impact of gender on belief and behaviour mean scores of belief and behaviour is calculated individually and respectively for male and female.

Table 2: Beliefs and self-reported behavior across gender (n=101) (t-test)

S.no.	Situation ¹	Beliefs			Behaviours		
		Males (N=50)	Females (N=51)	t-value	Males (N=50)	Females (N=51)	t-value
		Mean	Mean		Mean	Mean	
1.	Providing any kind of preferential treatment to anybody in return of gift/or favour	3.50	3.71	.802	3.68	3.62	.309
2.	Passing one's own mistake to an innocent co-worker or junior	3.98	4.04	.258	3.90	3.90	.018
3.	Leaking any kind of confidential information of the organization	4.22	4.42	.981	4.38	4.38	.028
4.	Demanding a day off or sick leave when you are actually well is unethical	2.82	2.83	.029	3.76	3.62	1.193

5.	Use of company's stationary for your personal use	3.74	3.62	.517	3.82	3.77	.266
6.	Claiming a credit for someone else's work	3.96	3.96	.007	4.08	3.94	.644
7.	Helping a friend by concealing his/her mistakes	2.82	2.90	.383	3.54	3.50	.233*
8.	Doing personal work at office timings	3.50	3.71	.962*	3.92	3.67	1.450
9.	Giving somebody a gift for any preferential treatment	3.60	3.46	.585	3.84	3.67	.908
10.	Spending extra time for lunch etc.	3.18	3.29	.473	3.28	3.58	1.364
11.	Using company's asset for personal use	4.08	3.75	1.638	4.00	3.69	1.610
12.	Not reporting of violation of organization's policy by somebody else	3.66	3.44	.886	3.94	3.54	2.140
Overall Score		3.59	3.59		3.84	3.74	

Note 1: A low score indicates that respondent believes the given situation to be highly unethical.

Note 2: The score ranging from 2.75 to 3.25 has been taken as "indifferent attitude" of the

respondents towards the situation in question. The score below 2.75 would indicate agreement of respondent with the given situation and score above 3.25 is indicative of his disagreement.

Note 3: * indicates that difference is significant at .05 level

The results in the above table show that the overall mean score of belief for both males and females is 3.59 which shows that the beliefs of both males and females are ethical in nature and there is no difference in the belief structure across gender. But itemwise one finds that females believe statements 2 (Passing one's own mistake to an innocent co-worker or junior) and 3 (Leaking any kind of confidential information of the organization) to be highly unethical, while, males believe statements 9, 11 and 12 to be highly unethical. The *t-value* also denotes only one item i.e. statement 8 to be significantly different across gender as far as beliefs are concerned.

Therefore, the null hypothesis:

Ho2: There is no significant difference between Beliefs across gender is accepted.

The overall mean score regarding self-reported behaviour across gender show that the mean score of behaviour of males is 3.84 and females is 3.74; which means that they will not indulge in the situations under question. Further, the t-test depicts that the males and females differ significantly only on one item. The results, hence, prove that both males and females will behave ethically and they do not differ as far as the self-reported behaviour is concerned. *Thus, the null hypothesis:*

Ho3: There is no significant difference between behaviour across gender is also accepted.

According to a recent study conducted on Indian managers to study the relationship between beliefs and behaviour in India (Anupama Mahajan, 2014); females showed more ethicality in their behaviour as compared to males. But in the present study, no difference was found. The major reason behind this could be due to the difference in the sample characteristics. The

present study sample comprises of students who are not working managers. But the variation provides an important implication for employers that the future generation of managers would be holding higher ethical beliefs and behaviour and gender will not impact the ethical proclivity of the future managers.

Correlation between beliefs and behaviour of males and females

Table 3 shows whether beliefs and behaviour of males or female is correlated or not. The overall correlation score of males is 0.771 which means that the beliefs and behaviour of males is highly correlated. On the other hand belief and behaviour of female is moderately correlated with the overall score of 0.488.

Table 3: Correlation between beliefs and behavior of males and females

Behavioural Situations	Male	Female
	Correlation	Correlation
Providing any kind of preferential treatment to anybody in return of gift/or favour	.422	.261
Passing one's own mistake to an innocent co-worker or junior	.580	.611
Leaking any kind of confidential information of the organization	.676	.805
Demanding a day off or sick leave when you are actually well is unethical	0.32	.095
Use of company's stationary for your personal use	.337	.677
Claiming a credit for someone else's work	.329	.355
Helping a friend by concealing his/her mistakes	.241	.264
Doing personal work at office timings	.154	.577

Giving somebody a gift for any preferential treatment	.609	.251
Spending extra time for lunch etc.	.502	.238
Using company's asset for personal use	.310	.421
Not reporting of violation of organization's policy by somebody else	.185	.094
Overall Score	.711	.488

The results hence, prove that males show stronger tendency of doing what they actually believe in the situations under question as compared to females; whose score stands at .488. This means that the females might show some deviations in their beliefs and behaviour.

Hence, the hypothesis:

Ho4: There is no correlation between the beliefs and behaviour of males is rejected.

and

Ho5: There is no correlation between the beliefs and behaviour of females is partly accepted.

It can be an indication for employers that when company is hiring their work force male with stronger ethical values will promote ethical behaviour among peers as well.

Conclusions and Implications

Result of the present research shows that the students will be more ethical not only in what they believe but in their behaviour as well. Also, it has been found that there is no difference across gender, which implies that the organisations can safely hire both males and females as both have shown high ethical proclivity. The organisations can improve their proclivity by laying down codes and conducting ethical workshops as it can be presumed

that they will show receptivity to ethical culture in the organisation.

As far as correlation between belief and behaviour is concerned, males have higher correlation as compared to the females

Implications of the present study states that the same research can be applied to actual working managers and it can be seen that whether the beliefs and behaviour changes or remains same. In the present study it is found that leaking any kind of confidential information of the organization is considered as purely unethical by female prospective managers. By doing the same research on present working female managers, it can be explored that whether the result remains same. Similarly the coinciding effect of belief and behaviour of actual managers can also be checked that whether it remains the same or not in case of actual managers.

Suggestions for future Research

This study adds to the body of literature that determines how ethical beliefs and behaviour of future managers vary across gender.

- Future manager's beliefs and behaviour is considered in the present study which may be different from what they will actually believe and behave when put in actual situation of managers, so this paves the way for future research in this area.
- Other demographic factors like income, education etc. can also play important role in determining the ethicality of the managers which gives a scope for exploring in the future research.
- There is a scope of establishing the relation between ethical behaviour and business performance which may answer a very important question “Does Honesty pay?”
- The present research consist of convenient sampling which leaves a scope of cross cultural research where more factors can be identified and associated with the difference between ethical beliefs and behaviour.

Limitations of the Research

- The convenience sampling is the limitation of the study. Further, it is study based on perceptions not on observed behavior. The respondents of the study are prospective managers and not the actual managers. Prospective managers have not dealt with the actual situation.
- The present study proves that students are highly ethical in nature and may prove to be good administrators/managers in future but the result is based on their perceptions. They are still not familiar with the real work culture. Hence, their level of ethicality may vary once students join actual forefront.

References

- Bartels, R. (1967). A Model for Ethics in Marketing. *Journal of Marketing*, 20-26.
- Bowman, J. S. (1976). Managerial Ethics in Business and Government. *Business Horizon*, 48-54.
- Cole, B., & Smith, D. (1996). Perceptions of Business Ethics: Students vs. Business People. *Journal of Business Ethics*, 889-896.
- Colihan, & William, J. (1967). Ethics in Today's Marketing. *American Marketing Association*, 164-166.
- Crane, A., & Desmond, J. (2002). Societal Marketing and Morality. *European Journal of Marketing*, 548-569.
- Durif, F., Graf, R., Chaput, M.-A., Duchame, R., & Elbakkali, A. (2009). Do ethics Have a place in marketing? An overview of the last 20 years. *Innovative Marketing*, 5(1).
- E. Murphy, P., R. Lacznaik, G., & F. Lusch, R. (1978, June). Ethical guidelines for business and social marketing. *Journal of Academy of Marketing Science*, 6(3), 195-205.
- Farmer, R. (1967). Would you want your daughter to marry a marketing man. *Journal of Marketing*, 31, 1-3.
- Ferrell, O., & K., M. (1978). Ethical Beliefs of Marketing Managers. *Journal of Marketing*, 69-73.
- Ferrell, O., Larry, G., & John A., F. (1989). Synthesis of Ethical Decisions Models for Marketing. *Journal of macro Marketing*, 55-64.
- Fleischman, G., & Valentine, S. (2003). Professionals Tax Liability and Ethical Evaluations in an Equitable Relief Innocent Spouse Case. *Journal of Business Ethics*, 27-44.

- Gaski, J. (1999). Does marketing ethics really have anything to say? - A Critical inventory of the literature. *Journal of Business Ethics*, 351-334.
- Gundlach, G., & Murphy.(1993). Ethical and legal foundations of relational marketing exchanges. *Journal of Marketing*, 57, 35-46.
- Hunt, S., & S. Vitell.(1986). A General Theory of Marketing Ethics. *Journal of Macromarketing*, 5-15.
- Hunt, S., Chonko, L.B. & Wilcox, & J.B. (1984). Ethical Problems of Marketing Researchers. *Journal of Marketing Research*, 304-324.
- Izraeli, D. (1988, April). Ethical Beliefs and Behaviour among Managers: A Cross-Cultural Perspective. *Journal of Business Ethics*, 7, 263-271.
- Jackson, T., & Artola, M. (2001). Ethical Beliefs and Management Behaviour: A Cross Cultural Comparison. *Journal of Business Ethics*, 1163-1173.
- Jain, S. K., & Mahajan, A., (Jan-Mar, 2011). *Marketing Ethics: An Investigation of Ethicality of Beliefs and Behaviours of Managers in India*. Orient Vision, Manipur, India, Vol. 3, ISSN.
- Jones, T. (1991, April). Ethical Decision Making by Individuals in Organizations: An Issue-Contingent Model. *The Academy of Management Review*, 16(2), 366-395.
- Kang, G.-D., & James, J. (2007). Revisiting the Concept of a Social Orientation: Conceptualization and Delineation. *Journal of Business Ethics*, 301-308.
- Laczniak, G. (1983). Framework for Analyzing Marketing. *Journal of Macromarketing*.
- Mahajan, A., & Mahajan, A. (2016, January). Identifying the Sources of Ethical Learning in India: A Perceptual Analysis, *International Research Journal of Humanities, Engineering & Pharmaceutical Sciences*. Year 6/ Vol.1/Issue 11. ISSN: 2320-2569.
- Mahajan, A. & Mahajan, A. (2015). Ethicality of Indian Managers: A study to Investigate the Impact of Education Level on Ethical Proclivity. *International Journal of Social development*, pp19-29, ISSN: 2348-4993.
- Mahajan, A., A Review of Empirical Studies on Ethical Perspectives of Marketing. *Journal of Business Studies* published by Shaheed Bhagat Singh College, University of Delhi, India, Vol. II, 2009, ISSN 0975-0150.
- Mahajan, A. (2014, Jan-Mar). Impact of Gender on Marketing Ethics: An Exploratory Study of Beliefs and Behaviours of Indian Managers. *International Journal of Management and Computing Sciences*, 4(1), 27-35.
- Mahajan, A., & Mahajan, R. (2014, August). A perceptual Analysis of Relationship between Age and Ethics in Marketing: A Study of Indian Managers. *International Journal of Business, Management and Social Science*, 3(12).
- Mahajan, A. & Virmani, K. (2015). Ethical Decision-Making in Business and Marketing with reference to Moral Intensity. *Arthavaan, a Journal in Commerce and Management* published by Bharati College, University of Delhi. Vol. 1, No. 1, pp 11-19, ISSN 2455-

0353.

Mudrack, P., & Mason, E. (1996). Individual ethical beliefs and perceived organizational interests. *Journal of Business Ethics*, 851-861.

Murphy, P., Laczaniak, G., Bowie, N., & Klein, T. (2005). *Ethical Marketing: Basic Ethics in Action*.

Newstrom, J., & William A., R. (1975). The Ethics of Management and the Management of Ethics. *MSU Business Topics*, 29-37.

Okleshen, M., & R., H. (1996). A Cross Cultural Comparison of Ethical Perspectives and Decision Approaches of Business Students: United States of America versus New Zealand. *Journal of Business Ethics*, 537-549.

P. Iantos, G. (2001). The Boundaries of Strategic Corporate Social Responsibility. *Journal of Consumer Marketing*, 595-632.

Powers, C., & David Vogel. (1980). Ethics in the education of Business Managers.

Pruden, H. (1971). Which Ethics for Marketers. *Marketing and Social Issues*, 98-104.

Roosen, I., Pelsmacker, P., & Bostyn, F. (2001). The Ethical Dimensions of Decision Process of Employees. *Journal of Business Ethics*, 87-99.

Schoderbek, P., & Deshpande, S. (1996). Impression Management, Overclaiming and Perceived Unethical Conduct. *Journal of Business Ethics*, 409-414.

Sean, V., Seong, H., David, H., & Callie, H. (2013, September 18). Ethical Context and Ethical Decision Making: Examination of an Alternative Statistical Approach for Identifying Variable Relationship. *Journal of Business Ethics*, 309-326.

Smith, N. (1993). Ethics and the marketing manager. 3-34.

Tse, A., & Au, A. (1997). Are New Zealand Business Students more ethical than non-Business Students? *Journal of Business Ethics*, 445-450.

Vitell, S., Bakir, A. P., J.G.P, H., E.R., A.-K., & J., &. (2003). Ethical Judgements and Intentions: A Multinational Study of Marketing Professionals. 151-171.

Westing, J. (1967). Some thoughts on the mature of ethics in Marketing. *American Marketing Associations*, 161-163.

Whysall, P. (2000). Retailing and the Internet: A review of ethical issues. *International Journal of Retail & Distribution Management*, 28(11), 481-489.

Zey-Ferrell, M., Weaver, K., & Ferrell, O. (1979). Predicting unethical behaviour among marketing practitioners. 557-569.

Zhiqiang, L., Zhilin, Y., & Fue, Z. (2014, March 13). The Developmental Process of Unethical Consumer Behaviour: An Investigation Grounded in China. *Journal of Business Ethics*, 411-432.

CONSCIENCE, SOCIOCRACY AND MEANINGFUL ORGANISATIONS: TOWARD RESPONSIBLE AND ETHICAL BUSINESS PRACTICES

Anand Saxena*

This is a propositional paper. This is not a rhetorical tour de force where an attempt is made to persuade the reader to accept the conclusions that have already been drawn. It is proposed that the pathways to responsible and ethical business practices emerge from personal conscience- the inner voice and light- that connects the self with the world, the microcosmic with the macro cosmic; sociocracy-deeper, egalitarian, participative democracy- that facilitates conversations among conscientious persons; and, the meaningful organisations- whose purposes, values or worth transcend mere profitability. In the process, a framework is developed that allows the ethos of individual, organisational and societal wellness to flourish intrinsically, organically and holistically. An attempt is made to delve into the religious, secular, philosophical and behavioural notions of individual conscience, sociological roots of sociocracy and organisational theory for developing the framework. The framework is differentiable from the framing of the meaning of business and its place in the larger scheme of the things in common parlance. This framework adroitly questions the “plug-in” approach to the incorporation of social, ethical and ecological concerns in corporate structure, conduct and performance. Vital cues from the practice of sociocracy, meaningful organisations social & solidarity and dignity economy are presented in support of the propositions.

Keywords: Conscience/ conscientiousness / conscientious commerce; sociocracy; meaningful organisations; social & solidarity economy; dignity economy

* Associate Professor, Department of Commerce, University of Delhi

Introduction

The research question the paper addresses is whether the ideas of personal conscience, sociocracy and meaningful organisations can potentially lead to more responsible and ethical business practices, and if so, how? Toward the purpose recourse is taken to the religious, secular, philosophical and behavioural notions of individual conscience, sociological roots of sociocracy, and, organisational theory. Select evidences are also referred to examine whether these ideas belong to the realms of reality or are absolutely utopian.

The paper is intended to be propositional rather than conclusive. It is proposed that whilst the ideas of conscience, sociocracy and meaningful organisations individually might provide pathways to responsible and ethical business practices, together these comprise a more robust framework for making that happen. Individual conscience, sociocratic governance and the embeddedness of meaningfulness in organisations potentially might facilitate the ethos of individual, organisational and societal wellness to flourish intrinsically, organically and holistically.

The paper is divided into four sections including this section. In the present section, we elaborate further the concepts used in the paper. Section II is devoted to the development of theoretical edifice of the paper. An attempt has been made within this section to develop a framework of responsible and ethical practices. Section III consists of the interpretation of some cues on the application of the ideas elaborated in the paper. Section IV contains conclusions, implications and directions for further research.

Concepts

Conscience. The origin of the word “conscience” implies the prior knowledge of rightfulness or wrongfulness of an intended action and hence an internal deterrence. That is, something within an individual informs and tries to stop her/ him from committing wrong and forewarns of consequences of actions. We draw an analogy with the periscope and posit that conscience connects the self with the world, the microcosmic with the

macrocosmic. It permits one to question, for example, whether as an investor it would be all right to expect higher returns even at the expense of one's role as a customer or expect higher compensation as an employee at the expense of one's roles as a customer and an investor? It permits one to question whether it is all right to amass wealth at the expense of health or personal happiness amidst widespread misery? It permits one to question if it should be possible to simultaneously pursue what Mashelkar (2009) refer to as achieving more from less for more by more. Saxena (2014) refers to such an introspection and interface among the various stakeholders as conscientious conversations. A recourse to the ethos of conscientious commerce, Saxena (2014) posits, views engagement with responsible and ethical behaviour not something in enlightened self-interest but in the deeper meaning of the enlightened self's interest.

Sociocracy. Etymologically, the word sociocracy implies self-rule or self-governance by the socially connected people. As such it is distinguishable from democracy implying governance by the general mass of people (Buck & Endenburg, 2010). Democracy as a form of governance implies rule by the majority. By default there is likely to be a dissenting minority. Sociocracy, on the other hand emphasises governance by consent. However, their origination in different disciplines notwithstanding- sociocracy from sociology (Ward, 1893) and democracy from political science- it may be said that sociocracy implies deeper, egalitarian, participative, consent driven democracy (Buck & Endenburg, 2010).

Meaningful organisations. The concept of meaningful organisations addresses such aeonion questions as: what purposes do the organisations exists for? Whose interests are these supposed to serve? How should their worth be assessed? Given the pervasiveness of organisations in the lives of the humans, the concept clearly extends much beyond material measures of the impact of organisations. Instead, it focuses on how organizations may potentially play a more positive role in the world (Glynn, 2016). It emphasises how the organisational members view their association with it in the larger scheme of the things and the purposes of life. Lepisto et al.

(2013) note that these larger, eudemonic aspects of organisational life matter more immensely for people than the hedonic aspects.

It is not difficult to infer the underlying common current of the three concepts stated in the preceding paragraphs, that is, seeing oneself vis-à-vis the cosmos, feeling the interconnectedness, being and behaving in a socially, ethically and environmentally aware and engaged manner. Saxena (2014) places these expectations on all the persons as individuals and not only as consumers, employees, investors, businesspersons, managers and corporations.

Theoretical Framework

Theories of Conscience

Religion. One finds the reference to human conscience in almost in all the religious traditions. Religion, according to the Baha'i teachings, is the eternal and continuous spring of the human conscience. Langness (2015) while elaborating Baha'i teachings notes that human conscience is the greatest evidence of the fact that God exists. For Baha'is, the essential purpose of religion is to awaken the conscience of humanity with an infusion of spiritual grace. In Hinduism, conscience is regarded as an attribute of the eternal soul the *antaratma* (the one that internally inheres) that is the supreme source of knowledge about good and evil (Smart, 1989). The supreme soul- the *sachhidanand or the satt* (the truth), *chhita* (the knowledge/awareness/ consciousness) and *anand* (the bliss)- constantly exhorts the individual to be aware of and pursue the truth for this alone is the ultimate source of the *anand* or blissful living. The Vedic Gayatri Mantra / Hymn (*O m bhurbhuvahswahatatsaviturvarenyambhargodevasyadhimahidhiyoyo nah prachodayat*) beautifully dichotomises the soul from the intellect. The mantras about invoking the soul so that the intellect is lead to the path of righteousness. Conscience also features prominently in Buddhism. It manifests in such virtues such as unselfish love for all living beings. The conscience is believed to forewarn, protect and unleash the awareness

from the vices such as pride or lust. The Islamic concept of *Taqwa* is too emphasises conscience, the God's way of empowering the humans to distinguish from the wrong (*fujūr*) and right (*taqwā*). The Quran – the holy book of the Islam- considers conscience as an attribute of the soul. The humans are to apply the conscience in their day-to-day lives in this world. Their success with the application of the conscience in Islamic belief is going to be a key factor in the divine judgment on their accountability the God and all creatures. Christian view of conscience is as follows: conscience enables us to know when we break Gods' Law. It makes us guilt conscious. For cleansing the conscience, we need to repentand seek His forgiveness (Smart, 1989). Conscience, in the Christian tradition, is notin the realms of the human will rather it is God's gift to allso that we may listen to and hear the truth as revealed by the voice of God. It is He who speaks to our hearts and helps us to discern, to understand the path we should follow. It is by remaining faithful to Him that conscience keeps leading us to the path of righteousness.

Secular. The secular approach to conscience considers it in the realms of human rationality. It articulates morality and moral judgment from the standpoints of psychology and sociology. In other words, it regards conscience as individually and socially constructed guide to decisions, actions and living. Sigmund Freud viewed it as super ego that seeks to tame the Id and person's own ego toward an alternative, healthy outlet. Kohlberg considered critical conscience, that is, the ability to rationally evaluate and resolve situations involving moral dilemma from the perspective of developmental psychology. From a neuroscientist's perspective conscience may be considered as an aspect of extended consciousness- beyond survival-related dispositions, in of the truth and the norms and ideals for behavior (Damasio, 2011). In sociology, the desire to build norms and ideals for behaviour takes an *otherwardly* perspective rather than the imperative of personal morality. Its central idea of the self in harmony with the other underlies the very construct of a 'society' and the making of humans as socios. This overarching ideal of conscience induced “harmony” may be invoked variously – be it the idea

of nationalism for harmonizing regional conflicts; be it the notion of universal brotherhood for resolving conflicts among the nations and promoting global peace and transnational/ cross-cultural harmony (Singer, 2002). Examined deeply, the personal/ psychological and social/ cultural views of conscience seem to converge. Whereas the former urges us toward an internal harmony, the latter urges us toward harmony within the society and between its members. At a still macro level of analysis, one may even conceive of the idea of world conscience that overrides ideological fundamentalism / religious fanaticism and represents universal consciousness.

Philosophy. In philosophy, conscience implies awareness and application of moral standards in the choice of intentions, motives, actions and their consequences. This “awareness” in religious tradition, is developed through daily contemplation or meditation combined with selfless service in morally mature mystical people. To others, it comes as a flash of intuitive insight or revelation called *marifa* in Islamic Sufi tradition and *synderesis* in Christian tradition. Philosophy, however, extends the construct of conscience from the realms of belief to the autonomous application of moral reasoning / principles. Moral reasoning helps one identify, evaluate and resolve ethical issues inherent in a given decision situation. To the extent all persons may not be equally aware of and sensitive to the ethical issues, their abilities in handling ethical issues may also vary. Likewise different organisations may also be at the varying levels of their consciousness in acknowledging, appreciating and attending to the ethical issues. In any case, however, any individual/organisation can be oblivious of the need for developing moral reasoning to its own peril. Philosophy transcends the faith-based conscience that relies on the religious dicta and tradition into approaches relying on intention, action-consequences, duties and rights. For example when looked at from an ethical lens social responsibilities of the business might be regarded as comprising mitigation of adversarial impact of business (consequences), business' obligation (duty) to serve the interests of the society besides/ ahead of self interest or

recognition of the rights of thereof (rights).

Theory of sociocracy

Sociocracy, in effect, is applied sociology. Its incorporation and development in the sociology lexicon may be attributed to the works of Ward (1883, 1892). Ward conceived the development of methods to improve the functioning of the society as the core objective of sociology. He was not as much emphatic on social structure as he was on social function and planning. In his view, the essence of improving the functioning of the society lies in unconditional adherence to the principle of equality of individuals, prevalence of mutual trust and decision making by the consent of all. The equality referred to here is not as much as the one expressed in universal adult franchise as it pertains to a participative process where a group of individuals reason together and arrive at a decision that is satisfactory to each one of them (<https://en.wikipedia.org/wiki/Sociocracy>). Such an approach to governance and management potentially facilitates creation of socially, ethically and environmentally aware and engaged organisations. It also is likely to facilitate conscientious conversations among the various stakeholders for evolving shared/ common understanding, agenda and program of conduct and performance. Emphasis in sociocracy on iterative conversations for arriving at consensus helps individuals resolve their ethical dilemma. Not necessarily in the sense of collective conscience but through the clarity of perspectives. Saxena et al. (2016) note that the sociocratic governance draws on post modernist system's and development thinking; ethos of dignity, freedom, justice, equality and transcendence. Sociocracy as a managerial and governance mechanism can be contrasted from the prevalent emphasis on hierarchies as a medium of coordination and control of human effort and utilisation (allocative and operational efficiency) of the scarce resources of the society. It is eminently capable of realising the ideal of what Lindner (2012) calls “dignity economy,” an economy that serves human dignity and preserves our planet.

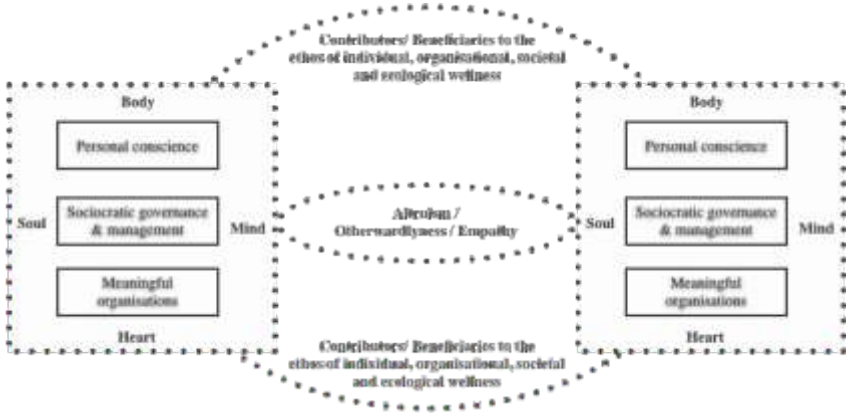
Organisational theory- meaningful organisations

It is but a statement of the obvious that from cradle to coffin, organisations pervade our lives. Organisational theory, however, addresses to the fundamental question: “why organisations are needed?” It is about construction of the firm/ organisations in terms of what their purpose is or should be, how these function/should function and how these are /should be managed. The organisational theory has undergone classical, neo-classical, modern, symbolic interpretive and post-modern constructions, deconstructions and reconstructions (Hatch & Cunliffe, 2006). An elaborate discussion of these narratives on organisational theory would be beyond the scope of the present paper. For the sake of simplicity, brevity and, more importantly the purpose of the paper we focus on how organisational theory paves way for meaningful organisations. That is, whether and how it addresses the question if it were possible to view organisations independent of human consciousness and social interaction? For example, from a symbolic-interpretation perspective, organisational realities emerge from the interactions among people and between human and material resources surrounding them. Post-modern organisational theorists argue that people endogenously, implicitly find meaning in and construct their organisational realities. However evolved, organisational meaningfulness is sought and defined with respect to an organisation's professed and practiced ethos & values, work culture and its worthiness beyond economic or financial numbers. Indeed, there can be several levels of analysis of this meaningfulness. At a micro level it may pertain to employee empowerment and engagement (Overell, 2008). At meso level, the meaning might be found in and through conscientious conversations among the various stakeholders (Saxena, 2014). And, at a macro level, meaningfulness might be interpreted in terms of the esteem an organisation enjoys, the identity it has, the culture it is known for, its reputation for adherence to the loftier ideals of legitimacy, character, value to the society and global citizenship (Glynn, 2016).

A common, unifying theme running across the theoretical foundations of

conscience, sociocracy and meaningful organisations is a certain amount of altruism and transcendence- the need to see oneself and one's organisation, community and country in connectedness with some larger reality. This connectedness implies a flow of energy back and forth among the organisational stakeholders both as contributors to and the beneficiaries of collective endeavours. Not necessarily in the economic sense of *quid pro quo* but in the seamless flows of contributions and entitlements. We posit this (altruism or transcendence or 'otherwardlyness') as the anchor for the reception and transmission of contributions and benefits (Figure-1).

Figure-1: Seamless flows of contributions and entitlements



The framework presented in Figure-1 defies contributor-beneficiary dichotomy and underlines the fact that whilst conscience may be a matter of the soul, its practice would involve the application of mind, body and heart too. If personal conscience provides the will, the meaningful organisations provide the necessary wherewithal for responsible and ethical conduct. Sociocratic governance and management serves as a facilitative mechanism. It also mediates any deviations from conscience and distortions in meaning.

Empirical Cues and Signals

Several global, corporate and stakeholder induced initiatives are indicative

of the multitudes of the ways in which humans experience the interconnectedness and co-create individual, organisational and societal wellness to flourish intrinsically, organically and holistically. We barely list these (Table-1) as empirical cues and signals for any comprehension and narration thereof would be beyond the space and scope of this paper. We know however for sure that the list is loudly restrictive. We believe that cutting across the boundaries of time and space such experiments abound.

Table-1: Illustrative trends in responsible and ethical practices

International/ national initiatives	Organisational/ corporate induced initiatives	Stakeholder induced
United Nations Millennium Development Goals (UNMDG) The United Nations Universal Declaration on Human Rights (UDHR), Articles I & 18 (Right to conscience) Sustainable Development Social and Solidarity Economy (SSE) Micro-finance	Green businesses Frugal engineering and affordable excellence Bottom of the Pyramid (BoP) businesses Social entrepreneurship Semco Group, Brazil Grassroot innovation movement Triple bottom line	Ethical consumption Socially Responsible investment (SRI) Conscientious employees

Future Directions

Centrality of work and pervasiveness of organisations in people's lives, their inalienable right to conscience, the ideals of sociocratic governance and the quest for meaningful organisations imply pathways to addressing such global issues as poverty, environmental sustainability and social equality by operating at local community levels. The mechanisms are many and might operate at macro or micro levels. Challenge before governance and management of organisations is to facilitate reflective conversations among conscientious individuals as they co-create meaningful organisations. In such a scenario there would not be much need for exogenous imposition of the expectations of responsible and ethical behaviour on businesses.

References

- Buck, J.A. & Endenburg, G. 2010. *The creative forces of self-organisation*. Netherlands: Sociocratic Centre Rotterdam. Accessed from www.governancealive.com on 24/10/2015.
- Damasio, A. 2011. *The quest to understand consciousness*. https://www.ted.com/talks/antonio_damasio_the_quest_to_understand_consciousness?language=en. Accessed on 12/05/2016.
- Glynn, M.A. 2016. 76th meeting of Academy of Management (AOM) on the theme 'Meaningful organisations' (Forthcoming August 5-9.). USA: AOM.
- Hoose, J. (Ed.). 1999. *Conscience in world religions*. UK: Gracewing Publishing.
- Lepisto, D., Pradies, C., & Pratt, M. G. 2013. Exploring meaningful work: Toward a dual conception, application, and research agenda. *Working paper*. Anaheim, California, USA: Boston College.
- Langness, D. 2015. The human conscience: Proof that God exists. Accessed from bahaiteachings.org/author/david-langness on 05/03/2016.
- Lindner, E. 2012. *A dignity economy: Creating an economy that serves human dignity and preserves our planet*. Lake Oswego, OR (USA): Dignity Press. Accessed from www.dignitypress.org/dignity-economy on 18/11/2015.
- Mashelkar, R. A. 2009. *Breakthrough designs for ultra-low-cost products* (Video). TED-The ideas worth sharing. Accessed on 01/02/2016 from <https://www.ted.com>
- Michaelson, C., Pratt, M. G., Grant, A. M., and Dunn, C. P. 2014. Meaningful work: Connecting business ethics and organization studies. *Journal of Business Ethics*, 121 (4): 77–90.
- Nanji, A. Islamic Ethics. In Singer P. (Ed). 1995. *A companion to ethics*. Oxford: Blackwell.
- Overell, S. 2008. *Inwardness: The rise of meaningful work* London: The Work Foundation. Accessed from www.theworkfoundation.com on 05.03.2016.
- Saxena, A. 2014. Conscientious commerce: An eclectic paradigm of meaningful commerce. *Pragyan*, 12 (1-2): 1-7.
- Saxena, A. & Jagota, R. 2016. Could sociocracy be the way to the MSME governance? Paper presented at the 7th International Conference Corporate Governance: Trends and Challenges. Hyderabad: Institute of Public Enterprises, Jan. 06-07.
- Singer, P. 2002. *One world: The ethics of globalisation*. Melbourne: Text Publishing.
- Smart, R. N. 1989. *The World's religions: Old traditions and modern transformations*. Cambridge University Press. 1989.

AN OUTLOOK OF CORPORATE GOVERNANCE IN INDIAN BANKING INDUSTRY

Manmeet Kaur* and Prof. Madhu Vij**

Corporate Governance has emerged as a multifaceted concept in the twentieth century. The famous global corporate scandals namely Enron, WorldCom, Satyam Computer Services, etc. has steadily increased the attention towards the failure of corporate governance practices in the corporate world. The main aim is to move one step forward in corporate governance research by providing cutting-edge research in Indian banking Industry. Corporate governance in banks is special as compared to other company. Several reforms in banking sector have dramatically transformed the governance of Indian Banking sector. The study offers insights to policy makers interested in enhancing the governance quality of banking industry in India. The study briefly explains the essentials of company's Act, 2013, framework of Basel Committee on Banking Supervision and RBI's model for governance of banks. There is a need for good governance due to alarming rise in NPA and frauds, and it also called for an overhaul of the governance structure. The study also highlights how banks are different from other firms and demand for dynamic responsibilities on corporate governance as board of directors is now expected to be emphasizing more on enhanced business strategy, risk management, evaluating their control environment more closely.

Introduction

Corporate Governance has emerged as a multifaceted concept in the twentieth century. Around the globe, the recent financial meltdown has emphasized the role of good corporate governance practices to be sustainable in the competitive scenario. Due to globalization the quality of Corporate Governance (CG) system has become an important factor for a

* Research Scholar, Faculty of Management Studies, University of Delhi

** Professor in Finance, Faculty of Management Studies, University of Delhi

firm's survival. Several financial institutions also collapsed during the recent Financial Crisis in 2008.

The reaction to these major corporate scandals has led to much stricter codes of good governance all over the world. Corporate governance has moved from the periphery to the centre of public policy very rapidly in every major industrialized economy. In the globalised economy; India being integral part of the world economy cannot ignore the importance of corporate governance. The role of regulatory bodies and government, the board, and the credit agencies has been questioned in ensuring good corporate governance in worst financial crises.

The famous global corporate scandals namely Enron, WorldCom, Satyam Computer Services, etc. has steadily increased the attention towards the failure of corporate governance practices in the corporate world. The Cadbury committee defined Corporate Governance as “the system by which the companies are directed and controlled”. Corporate governance sets the relationships among various stakeholders involved and the goals of the corporation. Thus these standards aim to develop the efficiency, effectiveness, and social responsibility of a company.

In latest years corporate governance has been a debatable issue as many initiatives have been proposed by advanced and developing countries e.g. mandatory codes of governance, disclosure norms, listing agreements etc. In 1998, The Organization of Economic Cooperation and Development (OECD) issued its leading OECD Principles of Corporate Governance, which has been the trend setter as the Code of Best Practices and were further followed up in Cadbury Report (1992). The Corporate Governance principles in relation to banking industry were issued by the Basel Committee on Banking Supervision in 1999.

Background of the study

In India after the liberalization and integration of Indian economy with the rest of the world new governance standards have been introduced. Several

recent measures were taken by Government of India and SEBI to introduce good corporate governance practices in Indian corporate business environment. The recommendations of the Kumar Mangalam Birla Committee, (2000), add as a milestone in the journey of better governance. This Study contributes to the literature by studying the essentials of company's Act, 2013, framework of Basel Committee on Banking Supervision and RBI's model for governance of banks. The study also explains the need of corporate governance in Indian Banking Industry.

According to the literature, for monitoring managers there is a need for well governed board structure (Pathan & Skully, 2010). The issue was further emphasized by the Basel Committee on Banking Supervision (BCBS) (2005) which define Corporate Governance as the manner in which the business and affairs of individual institutions are governed by their Boards of Directors and senior management, which affects how banks: set corporate objectives; run day-to-day operations of the business; meet the obligation of accountability to their shareholders and take into account the interests of other recognized stakeholders. Thus BCBS has proposed that corporate governance of financial institutions require studying, developing and understanding.

Pathan& Faff, 2013 insist that bank's boards are essential for achieving efficient governance. Regulators of banks have placed further responsibility and higher standards of accountability on board of directors than other firms. At the time of poor economic performance or financial crises regulators may lead government to take legal action against directors to recuperate losses. The effectiveness of banks board have become an important question especially with the newly adopted governance rules (Liang et al, 2013)

The Asian financial crisis has increased the inspection of board governance in banks worldwide.. The problem is more critical when Banks are taken into consideration because of their important role in an economy. Banks are the backbone of the Indian economy. The governance in banks is special as compared to other company. Bank carries systemic risk where the failure of

a bank has serious effects on the entire financial system in an economy.

The disorders in the banking industry affect all areas in the economy because of the interdependencies. The shareholder and the depositors face conflict of interest in case of banks. Shareholders expect better share value by willing to take high risk projects, at the expense of enlarged risk for depositor. Various studies have explored corporate governance impact on performance of companies. However, only a few studies have examined how Corporate Governance practices impact performance in Indian banking Industry. Thus the central thesis of this study is to analyze the importance of corporate governance in Indian Banking Industry.

Overview of Indian Bank Governance Reforms

The Indian banking sector has a diverse structure. The Indian banks have come up a very long way from a socialist to a liberalized, modernized entity. The evolution of banking industry can be classified into following phases: Pre-Nationalization Phase (prior to 1955), Era of Nationalization and Consolidation (1955-1990), Introduction of Indian Financial & Banking Sector Reforms and Partial Liberalisation (1990-2004), and Period of Increased Liberalisation (2004 onwards).

Banking Industry, the backbone of a country's economy, helps in preventing the economic turmoil in a country. The wellbeing of the Indian economy is directly related to the soundness of our banks. The Reserve Bank of India is continuously striving to ensure compliance with international standards and best practices of corporate governance in Indian banking system. In banking industry the corporate governance efficiency in banks has been in periphery due to weak legal protection and poor disclosure prerequisites (Arun and Turner, 2002d). Whether the bank is state or privately owned, governance is critical. In India it was only in 1998, when inefficient management was identified as one of the key issues associated with bank performance that the corporate governance cropped up in financial sector agenda. To remain in competition and perform better it has become essential for banks to adopt effective measures of corporate governance.

Several reforms in banking sector have dramatically transformed the governance of Indian Banking sector. Reserve bank of India (RBI), the banking regulator in India, formulates and implements the corporate governance norms for India's banking sector. The specialized regulation of the complex banking system is done by RBI under the guidance of BFS (Board of Financial Supervision). The RBI proposed governance model is subject to stricter prudential norms, higher disclosure standards coupled with periodic surveillance, which strengthen the market institutions with increase in transparency and liquidity in financial market.

Literature Review

This study adds to the literature by investigative the corporate governance environment of Banks in India. The literature on corporate governance especially for Banks is related to emerging economy is in scarce. The previous studies related to corporate governance have been mostly focusing on developed economies only (eg; Macey and O'Hara, 2003; Adams and Mehran, 2003, 2012, Levine, 2004). Thus for the emerging markets the perspectives need to be examined in order to validate their claim.

Levine (2003) examines the corporate governance of banks. The study states that banks are special because of their two special attributes: Greater opaqueness than other industries and more government regulations. The study reviews various government policies that enhance the governance of banks. The study concluded that instead of relying exclusively on government regulators, public policy should seek to enhance private monitoring of banks.

Macey and O'Hara (2003), investigates the importance of corporate governance in banking industry. They discuss the distinctive corporate governance problems for managers and regulators, as well as for the claimants especially for commercial banks. The study suggested that bank directors should expand their scope of fiduciary duties to include all the stakeholders. They also suggested that while making decisions directors should take solvency risk explicitly and systematically into account, or else

face personal liability for failure to do so.

Adams and Mehran (2003) analyzed the potential differences for the importance of corporate governance among banks and other industries. They find that the board characteristics like board size, the number of outside directors; the number of committees and the frequency of meetings are all of them larger for BHCs than for firms in manufacturing sector. Later in another study, Adams and Mehran (2005) investigate the relationship between the board characteristics and performance of banks with a regression model. They found that the larger boards are accompanied by increased performance.

Ross and Crossan (2012), discusses the importance of corporate governance in banking industry on the basis of different structure of the organization like shareholder capitalism (UK) or stakeholder capitalism (Germany). A comparative outline of codes of governance in UK and Germany was made to measure the ability of these codes to control the actions of banks during the financial crisis. The study found that there is a need for new set of rules in UK and Germany as the present structure for corporate governance was not adequate. The new set of rules should enable to strengthen the regulatory environment in both the countries.

Kang and Kim (2010) analyses the relationship between corporate governance and performance of banks in Malaysia by using descriptive and inferential statistical analysis. Both foreign and domestic owned commercial banks were taken and a panel data from 1995 to 2005 focusing on pre and post financial crises was investigated. The result found a linear relationship between corporate governance and bank performance. Thus the study indicates that to turn banks into a healthy category, the capital and asset ratios of banks must fulfilled the stipulations.

Why are banks so special?

The banking sector is of great importance to support and stimulate economic development through efficient resource allocation. The sound

banking sector is a foundation of the highly developed economy. The recent financial crises have significantly raised questions on the competency of the governance practices of the banking sector all over the world. The heavy losses faced by the banks on exposure to mortgage-backed securities have led to a debate on the need of better corporate governance framework and well regulated environment in banks. Governance of banking sector is more critical because of their key role in the financial system in an economy. Chahin and Safieddine (2008) provide the insights about the role of banks in relation to corporate governance. The review confirms that the banks have the capability to monitor both tangible and intangible measures of corporate performance.

Banking sector is the central position in any economy due to their major role in the financial system. There are huge interdependencies and potential consequences of the banking sector collapse on the other sectors of the economy. Thus the functioning of other firms in the economy is also influenced by the banks. They are the main source of financing loans by all the businesses in India. Firms enjoy the benefit of lower cost of capital, high capital formation and increased productivity with the efficient allocation of funds provided by the banks.

Another unique feature in the cap of banking industry is their capital structure. The capital structure of banks comprises of 90% of debt and their assets consist of illiquid assets which are loans without maturity. It is very difficult for the equity holders of the banks to exert influence over the management of the banks because in banking industry the equity ownership is concentrated. Thus the capital structure of banks is generally different from that of non banking firms.

Cocris&Ungureanu, 2007 considers opaqueness of banks to be another unique factor as compared to the non financial companies. The attribute is explained by their sensitive operational environment, customized and privately negotiated loan operations to individuals, capital funding of firms, and banks'' interaction with Central Banks and governments. The principle of transparency and disclosure is lesser applied to the banking industry. The

depositor's saving are at stake, particularly retail depositors. They cannot protect themselves as they are not equipped with adequate information.

The governance of banking firms is 'special' because number of parties (investors, depositors and regulators) has a stake in it.. There is a broad range of stakeholders in case of banks which includes shareholders, who contribute to the formation of capital, as well as other categories such as: governments and regulators, staff, depositors, creditors and the general public. Due to large stakeholders in banks, the management duties of banks are more wide than those of others directors. Bank directors work for two different sets of interest i.e. internal (private) and external (public) interest to the firm. According to Macey and O'Hara, 2003 the depositor's saving and government interest is at stake in the banking industry.

Banks are also key economic unit relating to their core role in payment system, financial intermediaries, and liquidity in a country (Fama 1985). The liquidity production role is explained by Macey and O'Hara, 2003. On the asset side Banks hold loans that have longer maturities and on the liability side they hold deposits which are available to their creditors/depositors on demand.

Thus banks require more severe regulation and governance than other firms, as their responsibilities include protecting depositors' rights, steadiness of payment system, and reducing systemic risk. The insolvency of one bank can create a contagious effect on entire financial system in the economy.

Additional to these characteristics of the banking industry is the information asymmetries. Information asymmetry is generally related to agency theory issues. According to (Ciancanelli et al, 1990) there are four information asymmetries in banks which includes between owners and managers; among depositors, the regulator; among owner, managers and the regulator; and among borrowers, managers and the regulator. Thus Agency theory implies that the character of the bank is qualitatively different than nature of the other firms.

Need of Governance in Indian Banks

The main problems faced by Indian banks are as follows:

- **Accumulated and Rising NPA's**

The banking industry in India is facing a huge problem of accumulated and rising NPA's. The sluggishness in the economy has resulted in increase bad loans for banks with various sectors like power, iron and steel, infrastructure, aviation and shipping. The problem has raised the issued like asset quality stress in public and private sector banks in India. RBI reported that the stressed assets of public sector banks are 13.2% of advances, a level which impairs banks efficacy. Although the issue of mounting bad loans can be solved by adopting correct governance practices and risk management strategies. There has been an increase in the gross Non Performing Assets (NPA's) of 39 listed banks from Rs 3.4 trillion at the end of September, 2015 to Rs. 4.38 trillion for the quarter ended 31st December, 2015. While profit of the 39 listed banks has fell 98% from Rs. 16806 crore in 2014 to Rs 307 crore in Dec,2015.

- **Rising Frauds**

The number of cases of accused companies for making frauds in Banks of crores of Rupees have risen sharply in recent years. "Fraud" has been defined as per section 447 in the Companies Act, 2013 as: "Fraud" in relation to affairs of a company or anybody corporate, includes any act, omission, concealment of any fact or abuse of position committed by any person or any person other person with the connivance in any manner, with intent to deceive, to gain undue advantage from or, to injure the interests of the company or its shareholders or its creditors or any other person, whether or not there is any wrongful gain or wrongful loss.

In India the most common types of frauds faced by various banks are financial statement frauds, siphoning of company's funds, abuse of related party transactions, capital market frauds and employee frauds.

- **Money Laundering**

The act of transforming illegal money into the legitimate money is called money laundering. Many recent cases like \$1 billion swindle took place in Bank of Baroda and Rs, 557 crore involved in the forex scam have raised the question of governance practice of banking industry in India.

Need of corporate governance in Banking

The Banking sector plays an important role in a country's economy. The disorders in banking industry can affect various economic areas of a country. The efficient utilization and allocation of funds by banks lower the cost of capital to firms, promote public confidence in the financial system, boosts capital formation, protect the safety of the public's savings and stimulates productivity growth. Thus, banks influence not only the operations of firms but also the prosperity of nations. OECD, 1999 states that policy makers and regulators have recognized the positive role of a good corporate governance system in safeguarding the interests of a wide range of their constituencies and communities.

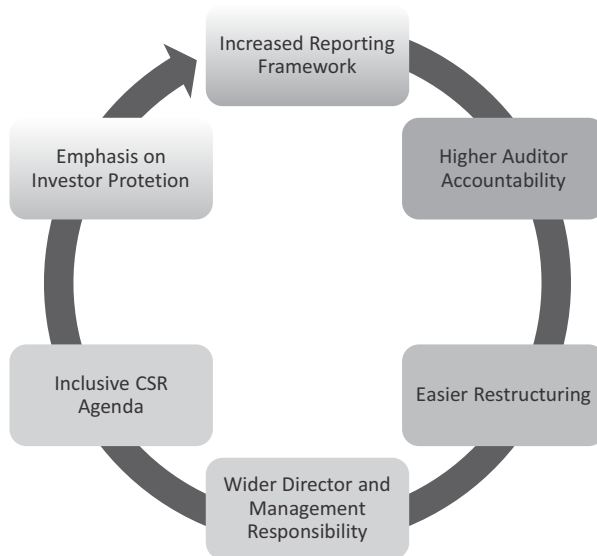
In September 1999, Basle Committee on Banking Supervision (BCBS) states that the concept of corporate governance in general evokes the set of relationships that exist between a bank's management, its board of directors, its shareholders and the other stakeholders. It provides the framework to be established for sound corporate governance practices which are as follows:

- (1) To establish strategic objectives and a set of corporate values to be communicated throughout the banking industry;
- (2) To define clear lines of responsibility and accountability throughout each bank and banking organization as a whole;
- (3) To assure that board members are well qualified, have an apparent understanding of their role in corporate governance, and overcome the undue influence from management or outside concerns;
- (4) To assure that senior management properly oversight the management;

- (5) The effective utilization of the work undertaken by internal and external auditors in recognition of the important control function they exercise;
- (6) To assure that board compensation are consistent with the banks ethical values, objectives, strategy and system of control;
- (7) To have full transparency in all the corporate governance matters.

As per Basel committee on banking supervision (2000) transparent reporting of banks financial position and performance, risk exposures, and risk management activities should be facilitated by accounting standards for markets. Bank's financial position and performance, risk exposures, and risk management activities should be adequately disclosed.

The introduction of Companies Act, 2013 has brought a new phase to the corporate governance and has far reaching consequences on all companies operating in India. The main goal of companies act, 2013 is to raise the bar on Governance. The Companies Act, 2013 is implemented to handle some of these present day challenges of growing industries and the interests of an increasing class of sophisticated stakeholders which was ineffective through the Companies Act, 1956. It is a way forward in protecting the interests of shareholders and eliminate administrative burden in several areas.

Figure 1 Companies Act Themes

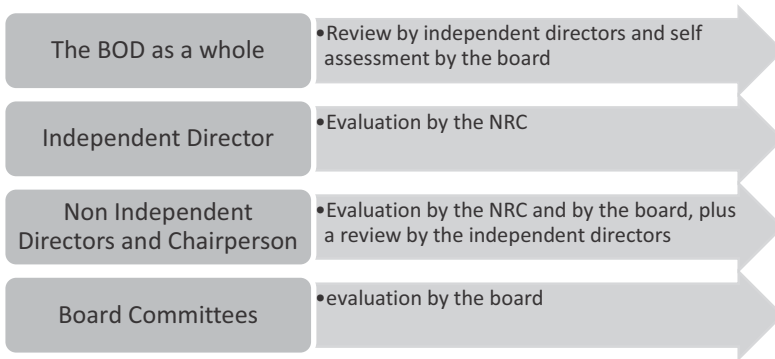
KPMG report, 2013

The new Companies Act and Revised clause 49 has laid significant importance on corporate governance with the intension of improving performance, disclosure and transparency. All the stakeholders require good governance practices to be followed by the companies. Board of directors is now expected to be emphasizing more on enhanced business strategy, risk management, evaluating their companies control environment more closely.

According to TOI all the directors of the listed companies were subjected to a formal evaluation as per the requirement of the companies act, 2013. However, only the assessment process is to be detailed in the annual report not the individual results of each director. As per the Companies Act, 2013 the report of the Board of Director's in Annual Report need to indicate the formal annual evaluation assessment process carried out by the board of as a whole board performance, various board committees, Independent directors, Non –Independent director's and also the chairman. The

evaluation criteria as set by the company's Nominations & Remuneration Committee (NRC) are also required to be disclosed in companies' annual report. Thus the reappointment of the independent director decision should be based on the report of performance evaluation. In many developed countries like UK and Australia such law already exist. The compulsory disclosure of such evaluation assessment process will help to establish international best practices to monitor top management and also to discuss and debate over their important issues.

Figure 2



source: PWC

The main implications of the new companies Act are:

- Identifying areas for enhancing board performance and monitoring actions.
- Establishing a process for conducting performance evaluation of the board, its committees and individual directors.
- Maintain necessary oversights in the implementation of evaluation process by the Nomination and Remuneration committee
- Disclosing the evaluation in the annual reports based on the process defined.

Penalties of non – compliance

The Companies Act, 2013 has stated the following penalties are applicable for all the officers of the Company and as per section (2) (59) an officer of the company including a Director of the company. An Independent Director is also covered under the definition and the below penalties for non-compliance would also be applicable to the Independent Directors.

Non Compliance of section 134 of the Companies Act, 2013 Section 134 (8)	Non Compliance of section 177 of the Companies Act, 2013 Section 178 (8)
<ul style="list-style-type: none">• Imprisonment for a term which may extend to 3 years, or• Fine which shall not be less than INR 50,000 but which may extend to INR 500,000, or• Both of the above	<ul style="list-style-type: none">• Imprisonment for a term which may extend to 1 year, or• Fine which shall not be less than INR 25,000 but which may extend to INR 100,000, or• Both of the above

Source: Companies Act,2013

Conclusion and Recommendation

The aim is to provide a one step forward move in corporate governance research by providing cutting-edge research of corporate governance in banks. The findings of this study have important policy implications. It suggests that it is essential to have good governance of banks in India as the health of banks in India is of concern due to alarming rise in NPA and frauds, and it also called for an overhaul of the governance structure. The study also highlights how banks are different from other firms and demand for dynamic responsibilities on corporate governance as board of directors is now expected to be emphasizing more on enhanced business strategy, risk management, evaluating their Banks control environment more closely. The study suggests that there is a need to keep a constant watch on the governance to know the overall health of the financial institutions and the economic development of a country. There is a need to constitute a Banking

operation Commission (or by what over name called) which should go through the whole gamut of frauds, money laundering and NPA's, to investigate the past practices concerning loans and advances, investments and NPA'S adjustments. The focus would not be on the people but on the improvement of processes involved in the operations. A hamstrung banking sector acts as a drag on the economy and unless the sound governance is installed in banks, India will underperform.

References

- Adams, R. B., & Mehran, H. (2005). Corporate performance, board structure and its determinants in the banking industry. *Working Paper, SSRN*.
- Arun, T. G., & Turner, J. D. (2004). Corporate Governance of Banks in Developing Economies: concepts and issues. *Corporate Governance: An International Review, 12*(3), 371-377.
- Cadbury, A. (1992). Cadbury report: The financial aspects of corporate governance. *Tech report, HMG, London*.
- Cocris, V., & Ungureanu, M. C. (2007). Why are banks special? An approach from the corporate governance perspective. *An Approach from the Corporate Governance Perspective. Scientific Annals-Al. I. Cuza University of Iasi, Economics Series, 55-66*.
- Chahine, S., & Safieddine, A. (2011). Is corporate governance different for the Lebanese banking system? *Journal of Management & Governance, 15*(2), 207-226.
- Fama, E. F. (1985). What's different about banks? *Journal of monetary economics, 15*(1), 29-39.
- Kang, J. K., & Kim, J. M. (2010). Do foreign investors exhibit a corporate governance disadvantage? An information asymmetry perspective. *Journal of International Business Studies, 41*(8), 1415-1438.
- Liang, Q., Xu, P., & Jiraporn, P. (2013). Board characteristics and Chinese bank performance. *Journal of Banking & Finance, 37*(8), 2953-2968.
- Levine, R. (2003, July). The corporate governance of banks. In *Global Corporate Governance Forum, World Bank, Washington, DC*.
- Macey, J. R., & O'hara, M. (2003). The corporate governance of banks. *Economic Policy Review, 9*(1).
- Pathan, S., & Skully, M. (2010). Endogenously structured boards of directors in banks. *Journal of Banking & Finance, 34*(7), 1590-1606.
- Ross, A., & Crossan, K. (2012). A review of the influence of corporate governance on the

banking crises in the United Kingdom and Germany. *Corporate Governance: The international journal of business in society*, 12(2), 215-225.

Senior Supervisors Group. (2009). Risk Management Lessons from the Global Banking Crisis of 2008, 36.

Wheelen, T. L., & Hunger, J. D. (2006). *Strategic Management and Business Policy* (10th ed.). Upper Saddle River, NJ: Pearson Education Inc.

A STUDY OF CORPORATE SOCIAL RESPONSIBILITY: SECTION 135 OF THE COMPANIES ACT (2013)

Akanksha Khurana*

Section 135 of The Companies Act, 2013 incorporated mandatory provisions for Corporate Social Responsibility (CSR). It has standardized the meaning of CSR in context of India and led to creation of uniformity and accountability of actions. India is the first country to take this move by clarifying how much to spend, who has to spend and where a company can spend for CSR activities. However, industry is concerned that implementation of this provision will result in few challenges. Thus, the paper examines the provisions related to CSR and attempts to showcase issues and prospects of mandating CSR in India. Further, the paper states key suggestions and draws out a conclusion.

Keywords: Companies Act, 2013, CSR, Issues, Prospects, Major reforms

Introduction

Corporate Social Responsibility (CSR) is an evolving concept which is gaining importance as corporate is appreciating it as a good business opportunity. It does not have standard definition or fully recognized set of specific criteria. It can be explained as:

Corporate- organized business

Social- dealing with people

Responsibility- accountability between both

It is generally understood to be the way a company achieves a balance or integration of economic, environmental and social imperatives. Thus, it is holistic and integrated with core business strategy.

CSR Policy of the business ensures that company is complying with the law, ethical standards and national or international norms.

* Research Scholar, Department of E.A.F.M., University of Rajasthan, Jaipur

Traditionally, it is seen as philanthropic activity but now it is way beyond it. Some firms do activities well beyond the requirements of the law and requirements of the firm for social welfare. CSR activity aims to enhance the long term profitability, building high ethical standards through positive public relations and make good impression of the business in the eye of stakeholders. Stakeholders include consumers, employees, investors, communities, and others.

India became the first country in the world to write CSR into legislation with section 135 of the Companies Act 2013. It is mandatory for companies to spend on CSR in India. Effective from 1 April 2014, India's newly amended Companies Act made it mandatory for certain companies, private limited or public limited, listed or unlisted, to spend a certain minimum amount on corporate social responsibility activities.

“The Act applies to companies which have had a net profit of Rs 5 crore or more or net worth of Rs 500 crore or more or a turnover of Rs 5,000 crore or more in any financial year. Such companies must spend a minimum of 2% of the average net profit made during the three immediately preceding financial years. The Act applies to a holding company, its subsidiary, and even a foreign company with a branch or project office in India.”¹

The major reforms in respect of the Companies Act, 2013 are stated in **Table 1** as follows:

Table 1: Major Reforms in respect of Companies Act, 2013

Year	Reforms
2008	Companies Bill, 2008 was introduced in Lok Sabha to replace Companies Act, 1956
2009	Companies Bill, 2009 was re-introduced and referred to Standing Committee on Finance of the Parliament for examination.

¹ *The Companies Act, 2013*. Ministry of Law and Justice. Retrieved from: <http://www.mca.gov.in/Ministry/pdf/CompaniesAct2013.pdf>

2010	Report of the Standing Committee on Finance was introduced
2011	Companies Bill, 2011 was introduced
2012	The Companies Bill, 2012 was introduced and got its assent in the Lok Sabha
2013	Companies Bill, 2013 was passed in Rajya Sabha and got its assent from the President of India.

Section I of the article discusses the provisions of the Companies Act related to CSR. Section II of the article examines the implications of the provisions on affected parties, i.e. Companies and NGO's. Section III of the article stated various issues and prospects analyzed which are related to Section 135 and Schedule VII. Lastly, in Section IV the article proposed certain suggestions and draws out a conclusion.

Since, CSR is made mandatory for the first time, thus it has raised much inquisitiveness regarding the problems and challenges being faced by the companies and the benefits being fetched by them. Thus, the paper attempts to discuss the issues and benefits related to implementation of Section 135 and Schedule VII of Companies Act, 2013.

Review of Literature

- *The Companies Act, 2013* by *Ministry of Law and Justice* provided the bare act.
- *Mittal (2014)* in the book titled '*Ethics, Governance and Sustainability*' discussed in details the concept of business ethics, governance, social responsibility and sustainability with different case studies.
- *Kumar (2014)* examined in article '*Companies Act, 2013: An Analysis of Key Rules*' the key rules and the implication of the same. The article concluded that it is a positive and welcoming step towards modernizing

India's company law.

- **Khuntia (2014)** assessed in the article '*Companies Act, 2013- A New Wave of Effective Regulation and Corporate Governance in India*' the risks & loopholes associated with the current corporate governance practices and the revolutionary changes brought by Companies Act, 2013.
- **Sharma & Dang (2014)** analyzed in the article '*Analyzing Companies Act: A move towards better Governance.*' The changing corporate laws in India by comparing the two major companies act and its role in ensuring better corporate governance in the country.
- **Bormon & Chakraborty (2014)** examined in the article '*Corporate Social Responsibility in India: A Review of Indian Companies Act, 2013 with Reference to CSR Provision*' provision regarding CSR, the issues and challenges that may pose in implementation of CSR with reference to provisions of the India Companies Act, 2013.
- **Mehta & Agarwal (2015)** studied in article '*Making Corporate Social Responsibility Mandatory in India – Prospects and Problems*' various problems and issues with the provisions of Companies Act and suggested CSR to be adopted by companies as a long term strategy.
- **Goswami (2015)** presented a paper titled '*A study on implications of CSR rules under Companies Act, 2013*' in conference discussing the loopholes in the provision and stated few suggestions like broadening definition of CSR in Schedule VII etc.
- **Rajeev & Kalagnanam (2015)** published a Working Paper '*Section 135 of Companies Act (2013): Implementation challenges faced by Companies and NGOs*' and concluded that this section has wide ranging implication for nation's social, environmental and economic development.

Objectives of the Study

The paper uses an exploratory research technique based on past literature from respective journals, reports, newspapers and magazines covering wide collection of academic literature on Companies Act, 2013 and its implications. According to the objectives of the study, the research design is of descriptive in nature. Available secondary data was extensively used for the study. The objectives of the study are:

- To examine the provisions in Companies act, 2013 related to CSR majorly Section 135 and Schedule VII
- To assess the implications of the Section 135 on Companies and NGO's
- To analyze the issues and prospects related to Section 135

Companies Act, 2013 – Provisions Related to CSR

Section I, The Companies Act, 2013 brought in significant changes in the provisions related to governance and social responsibility of the companies. The key Section 135 and Schedule VII with regards to CSR are stated below:

“Section 135

1. Every company having net worth of rupees five hundred crore or more, or turnover of rupees one thousand crore or more or a net profit of rupees five crore or more during any financial year shall constitute a Corporate Social Responsibility Committee of the Board consisting of three or more directors, out of which at least one director shall be an independent director.
2. The Board's report under sub-section (3) of section 134 shall disclose the composition of the Corporate Social Responsibility Committee.
3. The Corporate Social Responsibility Committee shall,—
 - (a) Formulate and recommend to the Board, a Corporate Social

Responsibility Policy which shall indicate the activities to be undertaken by the company as specified in Schedule VII;

- (b) Recommend the amount of expenditure to be incurred on the activities referred to in clause (a); and
 - (c) Monitor the Corporate Social Responsibility Policy of the company from time to time.
4. The Board of every company referred to in sub-section (1) shall,—
- (a) After taking into account the recommendations made by the Corporate Social Responsibility Committee, approve the Corporate Social Responsibility Policy for the company and disclose contents of such Policy in its report and also place it on the company's website, if any, in such manner as may be prescribed; and
 - (b) Ensure that the activities as are included in Corporate Social Responsibility Policy of the company are undertaken by the company.
5. The Board of every company referred to in sub-section (1), shall ensure that the company spends, in every financial year, at least two per cent. of the average net profits of the company made during the three immediately preceding financial years, in pursuance of its Corporate Social Responsibility Policy:

Provided that the company shall give preference to the local area and areas around it where it operates, for spending the amount earmarked for Corporate Social Responsibility activities:

Provided further that if the company fails to spend such amount, the Board shall, in its report made under clause (o) of sub-section (3) of section 134, specify the reasons for not spending the amount.

Explanation — For the purposes of this section “average net profit” shall be

calculated in accordance with the provisions of **Section 198**.

Schedule VII

Activities which may be included by Companies in their Corporate Social Responsibility Policies. Activities relating to:—

1. Eradicating extreme hunger and poverty;
2. Promotion of education;
3. Promoting gender equality and empowering women;
4. Reducing child mortality and improving maternal health;
5. Combating human immunodeficiency virus, acquired immune deficiency syndrome, malaria and other diseases;
6. Ensuring environmental sustainability;
7. Employment enhancing vocational skills;
8. Social business projects;
9. Contribution to the Prime Minister's National Relief Fund or any other fund set up by the Central Government or the State Governments for socio-economic development and relief and funds for the welfare of the Scheduled Castes, the Scheduled Tribes, other backward classes, minorities and women; and
10. Such other matters as may be prescribed.”²

² *The Companies Act, 2013*. Ministry of Law and Justice. Retrieved from: <http://www.mca.gov.in/Ministry/pdf/CompaniesAct2013.pdf>

Implications of Section 135:

Section II, the implication of the Section 135 on the Companies and NGO's are:

- **Companies:** There will be creation of CSR Committee and development of CSR policies due to the provision. The companies had to partner with various NGO's to execute their various CSR plans. The companies need to recognize and choose the right organization which fulfills their CSR plans. Companies will have to establish the reporting mechanism to comply with various reporting required under the provision. It is beneficial for companies to accredit NGO's.
- **NGO's:** From the aspect of the NGO's condition in India they are required to work on various areas as they are directly benefitted from this provision. The major effect of the provision will be increased need for qualified and willing personnel which resulted in the training and development of the existing ones. NGO's are required to provide favorable work environment, have clear vision, mission and objective. They should have efficient operational and management control. It is essential for them to exercise good marketing and branding practices to capture the eyes of companies.

Companies and NGO's together should implement the CSR activities and can be partners for the growth and development of the society.

Issues & Prospects Related to Section 135:

Section III, the prospects related to Section 135 of the Companies Act, 2013 are:

- First and foremost advantage is that now CSR is not voluntary, it is mandatory. Thus, earlier those companies which now fall in the ambit of this section might not be contributing in CSR activities but now they have to comply with the law. Thus, it led to overall development of society.

- It helps in building up the reputation and goodwill of companies as they will compulsorily involve in the activities related to CSR.
- The biggest benefit which can be gained is the competitive advantage as it will build the image of the company in market which helps the companies to reap long term sustainable development and competitive edge.
- Section 135 defined the CSR in true sense by clearly stating the quantum of CSR as well as avenues in which the CSR funds can be invested. It also brought uniformity amongst the corporate.
- CSR mandate provided the opportunity to the companies to showcase their efforts towards the development of the society as a whole and environment.
- The provision has stated various CSR activities in which the company can invest resulting in access to new markets and customers by the companies.
- The provision made CSR a separate concern handled by their experts thus it will not affect the strategic decision making of the company.

The act may appear to be burden on the companies but in reality they can reap various aforementioned benefits. It can reduce the risk of employee turnover, customer dissatisfaction, competition etc.

The issues related to Section 135 of the Companies Act, 2013 are:

- Section does not provide the precise definition of the “CSR”, there is ambiguity regarding the exact meaning of the same.
- The section emphasis that if the company is unable to comply with the section then company is required to provide “valid explanation” in the report. There is no guidance regarding what should fulfill the criteria of valid explanation. Section 134(8) and 135(5) states the penal provision for non submission of report but not on failure to spend on CSR activities.

- The act stated that for CSR activities, companies should prefer “local area” but it is little confusing that what defines local area, is it at which company have regional office or operational office.
- The provisions also stated that political parties do not come in ambit of CSR activities but it is silent on the institutions in which political leader contributes or offices of the political parties.
- It is little confusing that whether the activities apart from mentioned in the Schedule VII are considered as CSR activities or not. Activities included Prime Minister's Relief Fund and such other funds set up by government itself, it is of great concern as it is not a government body and not even answerable to houses of parliament.
- By mandating this section, the law projected a little distorted image of corporate governance in India. It projected that the reason for mandating is that business houses are not considerate towards the governance and CSR may lose its sanctity. It also led to encroachment of the duty of the state by companies. So the real question arises whether there is a need to mandate CSR or not?
- Last but not least issue with the section is that it promotes that CSR activities should be done by companies by establishing their own trusts rather than partnering with local developmental organizations.

The section had created many other issues as well like establishment of separate department for CSR, burden on the companies which are on the borderline, company making losses also falls into its ambit provided they earned profits in earlier years etc.

Suggestions and Conclusion

Section IV, states that the following suggestions will help Companies Act to be more advantageous. These are drawn from evaluation of various articles and secondary sources. The suggestions are as follows:

- As suggested by Standing Committee, government should set up a

monitoring authority to which the companies can report about their CSR activities. Companies should also disclose the achievements against the planned objectives as well as apportionment of the funds among different agencies in their report.

- Ministry of Law and Justice should amend and provide the clear and broader definition of CSR and tax deduction to the companies for the CSR expenditure being incurred by them.
- List of Schedule VII should provide more activities in which the need of CSR is required.
- MCA can mandate some amount of funds to be spent on 'backward area' and can also fix the percent of CSR funds to be spent on projects of socio-economic change. The funds set up by government either by state or centre like PM Relief Funds etc should be excluded or the amount to be spent on them can be limited. MCA can also mandate that all companies develop specific ethical business practices and corporate governance guidelines.
- CSR funds should be partnered with the local development organizations & NGO's rather than the trust or agencies created by companies themselves.

It can be concluded from the above discussion, that introduction of mandatory CSR provision can help India to meet its social and sustainable development goals. CSR plays a vital part in business strategic planning and to make companies socially responsible citizens. There are various issues and challenges associated with mandating the CSR provision in Companies Act, 2013 but it should be considered as an opportunity to make a positive impact on community and society as a whole. Majorly, the Act promises to raise the bar on corporate social responsibility and corporate governance and to alter the framework in positive sense.

References

1Bormon, DrRatan&Chakraborty, Dipanjan (2014). Corporate Social Responsibility in India: A Review of Indian Companies Act, 2013 with Reference to CSR Provision. *PARIPEX- Indian Journal of Research*, 3(7), 1-4

Goswami, Ms. Mani (2015). A study on implications of CSR rules under Companies Act, 2013. *XVI Annual Conference Proceeding*. Retrieved from http://www.internationalseminar.org/XVI_AIC/TS4_pdf/4.MANI%20GOSWAMI.pdf

Khuntia, Rajanikanta (2014). Companies Act, 2013- A New Wave of Effective Regulation and Corporate Governance in India. *International Journal of Advancements in Research & Technology*, 3(7), 148-158

Kumar, Nitin (2014). Companies Act, 2013: An Analysis of Key Rules. *Sai Om Journal of Commerce & Management*, 1(5), 15-22

Mehta, Divya & Agarwal, Monica (2015). Making Corporate Social Responsibility Mandatory in India – Prospects and Problems. *IMPACT: International Journal of Research in Business Management*, 3(5), 21-30

Mittal, Abhishek (2014). *Ethics, Governance and Sustainability*(Ninth Edition). Delhi, India: Pooja Law Publishing Company

Rajeev, Priya Nair & Kalagnanam, Suresh (2015). *Section 135 of Companies Act (2013): Implementation challenges faced by Companies and NGOs*. Working Paper, Indian Institute of Management Kozhikode, 1-16. Retrieved from: <https://www.iimk.ac.in/websiteadmin/FacultyPublications/WorkingPapers/182fullp.pdf?t=25>

Sharma, Nishant & Dang, Ruchita (2014). Analyzing Companies Act: A move towards better Governance. *IOSR- International Journal of Business and Management*, 16(5), 26-32

The Companies Act, 2013. Ministry of Law and Justice. Retrieved from: <http://www.mca.gov.in/Ministry/pdf/CompaniesAct2013.pdf>

Various websites referred:

- https://en.wikipedia.org/wiki/Corporate_governance
- https://en.wikipedia.org/wiki/Corporate_social_responsibility
- <http://timesofindia.indiatimes.com/city/vadodara/Companies-in-India-to-spend-over-25000cr-on-CSR-Study/articleshow/47812342.cms>
- <http://www.mca.gov.in/SearchableActs/Section135.htm>
- http://www.business-standard.com/article/companies/an-overview-of-csr-rules-under-companies-act-2013-114031000385_1.html

ATTAINING EFFECTIVE AND SUSTAINABLE CORPORATE GOVERNANCE STRUCTURE THROUGH PARTICIPATIVE MANAGEMENT

Dr Sujit Kumar*

The essence of corporate governance lies in the fact that how much is it in tune with the customs and traditions of the society. In this era of competitive world, any attempt to have sustainable corporate governance practices should be sprouted from its democratic and cultural background. A corporate governance structure would be efficient if it can achieve the objectives of adequate disclosures, transparency in business transactions, statutory and legal compliances, protection of shareholder and employees' interest, commitment to values, ethical conduct of business and social responsibilities on one hand and enhancing productivity on another.

In line with German Corporate Governance Code this paper advocates for employees participation in decision making for effective corporate governance structure which can additionally motivate them to work more efficiently. The present study is an extension of my previous published study (2009) on Steel Authority of India Limited (SAIL), a holding company for managing seven important steel plants in the Public Sector and Tata Iron and Steel Company (TISCO), a pioneer in private sector steel industry. It was conducted to examine the possible instrumentality of participative management on productivity. The study confirmed that participative management is instrumental in enhancing productivity and the same has been used for making a proposition for strong structure of corporate governance in a country like India so as to attain the twin objectives of good corporate governance and enhanced productivity.

The importance of corporate governance is attributed to the diversion of ownership from the management of corporate entities. It is pertinent for business corporations to be aligned with owners' strategic goals; interests of

* Associate Professor, Department of Commerce, B. R. Ambedkar College, University of Delhi, Delhi-110094. email: drsujitkumar@yahoo.com

employees, environment and society; abide by the legal and regulatory requirements in its true spirit. In order to achieve these goals, business corporations should be fair, transparent, and accountable.

The word "Corporate Governance" was formally used in the book by Robert Ian Tricker, although there is evidence to show that this concept is more than 2000 years old. The very philosophy of the corporate governance was revealed in the *Arthashastra* written by Kautilya.

He stressed on ceiling at a quarter of the revenue for the salaries of the King and his officials, for good governance, all administrators, including the king were considered servants of the people. The issue of corruption was also highlighted by Kautilya. He has listed various ways of embezzling government funds. Good governance is basic to the Kautilya thought of administration. According to him, good governance and stability are inseparable in nature. There would be stability only if rulers are responsive, accountable, and removable. Once the role of the ancient king is superimposed with the CEO, kingdom with modern business corporation, *amatya* and the council of ministers with the board of directors and *praja* i.e., people as the stakeholders then the tenets of fourfold duty of a king given by Kautilya could be applied to modern business corporation as follows on Table-1:

Table 1: Kautilya's fourfold duty of a king applied on modern business corporation

Duty of a King	Literal Meaning	Application on Modern Business Corporations
Raksha	Safety	Optimization of risk
Vridhhi	Growth and development	Maximization of Shareholders wealth
Palana	Maintenance	Compliance of statute and conventions
Yogakshema	Welfare	Attaining social security and corporate social responsibility

In fact, corporate governance is conduct of business in accordance with shareholders' desires so as to maximize their wealth on a sustainable basis and in compliance with the law as well as the customs and traditions of the society.

Corporate governance structure specifies the sharing of rights and responsibilities among various stakeholders; the procedures for corporate decision-making; the manner in which corporate objectives are set and the means of attaining these objectives as well as for monitoring performance. In fact, the success of practicing corporate governance depends on its attunement with the customs and traditions of the society.

In a democratic setup,, any attempt to have sustainable corporate governance practices should be sprouted through their democratic and cultural background. In this competitive world order, India is facing the challenge to enhanced productivity along with following good corporate governance practices. A corporate governance structure would be efficient if it can achieve the objectives of adequate disclosures, transparency in business transactions, statutory and legal compliances, protection of shareholder and employees' interest, commitment to values, ethical conduct of business and social responsibilities on one hand and enhancing productivity on another.

The concept and practices of corporate governance are still at an evolving stage. Mere compliance with the existing legal and regulatory framework and protecting the majority shareholders' interests alone is not a guarantee for long-term corporate survival. Shareholder value would also depend upon the way employees perform as well as the conduct of other stakeholders.. Corporate governance has to be interpreted in a comprehensive manner to satisfy all stakeholders which includes employees, shareholders, and the community in order facilitate growth and improve productivity

As exhibited in the preceding paragraph, one of the significant stakeholders of corporate governance is employees and the value of shareholder depends

on the way employees perform. The clue from this premise throws light on the German Corporate Governance Code, which presents essential statutory regulations of the dual board system for German stock corporations. First, the Management Board which is responsible for managing the enterprise. The Chairman of the Management Board coordinates the work of the Management Board. Second, the Supervisory Board appoints, supervises and advises the members of the Management Board and is directly involved in decisions of fundamental importance to the enterprise. The chairman of the Supervisory Board coordinates the work of the Supervisory Board. The members of the Supervisory Board are elected by the shareholders at the General Meeting. In enterprises having more than 500 or 2000 employees in Germany, employees are also represented in the Supervisory Board, which then is composed of employee representatives to one third or to one half respectively. For enterprises with more than 2000 employees, the Chairman of the Supervisory Board, who, for all practical purposes, is a representative of the shareholders, has the casting vote in the case of split resolutions. The representatives elected by the shareholders and the representatives of the employees are equally obliged to act in the enterprise's best interests.

The aforesaid description explicitly advocates employees' participation in decision making for effective corporate governance structure. This can additionally motivate them to work more efficiently. A structure of corporate government which is more in tune with cultural and traditional background of the society will certainly get the support of various stakeholders. In my past study on *Participative Management: Contemporary Issues and Challenges*, conducted on impact of participative management on productivity is a published work (2009). However, the present study is an extension of the previous findings on corporate governance.

It has already been established that the very philosophy of corporate governance was advocated by Kautiliya in his book *Arthshastra*, though there were no corporate entities at that point of time. In modern India, the

same convention was formally espoused first by Mahatma Gandhi way back in 1920. He substituted the 'conflict of interests' by 'commonality of interest' between employees and employers seeking co-operation instead of confrontation. Hence, participative management was the next logical step to attain the intended goals of trusteeship approach. Since then numerous steps have been taken in this regard, such as:

- Establishment of works committees in 1930s.
- Industrial Dispute Act 1947 - Industrial Policy Resolution of 1948.
- Industrial Policy Resolution of 1956.
- Study on WPM of 1956.
- Seminar on Labour-Management Cooperation of 1958 where the scheme of Joint Management Councils is accepted.
- Workers' Directors Scheme in Public Sector, 1970.
- 20 Point Programme of 1975, establishment of Shop Council and Joint Councils.
- 42nd amendment of the constitution to incorporate WPM in the Directive Principles of State Policy.
- Scheme for WPM of 1977, establishment, of Unit Council and Joint Council.
- New Scheme on WPM of 1983
- National Seminar on Labour Participation in Management, January 1990.

The Indian Constitution also by Article 43-A of Directive Principles of State Policy (Part IV) exhorts, "The state shall take steps by suitable legislation or in any other way, to secure the participation of workers in the management of undertakings, establishments or other organisation engaged in any industry"(inserted by 42nd amendment to the constitution).

Participative Management Defined: Here it would be appropriate, to

understand the term "Participative Management", or "Employees Participation in Management". It can be defined as those practices which increases the scope for the employees share or influence in decision-making at different tiers of the organisational hierarchy with associated assumption of responsibility.

A study was conducted by me (2009) on Steel Authority of India Limited (SAIL) being a holding company for managing the seven important Steel plants in the Public Sector and Tata Iron and Steel Company (TISCO), a private sector steel industry to examine the possible instrumentality of participative management on productivity. The study was primarily based on primary data generated through structured questionnaires based on five point Likert scale. In order to understand relationship among WPM and Productivity Karl Pearson's Coefficient of Correlations and Coefficient of Determinations is calculated. In doing so, five questions were taken as parameters of WPM, a high average score means more WPM and a low average score means less WPM. In the same way three questions were taken as parameters of Productivity, which is not an absolute productivity but a WPM led productivity. Correlation and coefficient of determination between WPM and productivity is calculated and Scatter Graph is also used to show Linear Regression of productivity on WPM for employees of SAIL and TISCO. Significant positive correlation (at 5% level) is found in both the public and private sector employees covered, which are shown as follows on Table 2:

Table 2: Correlations between WPM & Productivity

CATEGORIES OF EMPLOYEES	PEARSON CORRELATION (r)	COEFFICIENT OF DETERMINATION (r ²)
SAIL Employees	.291	.08
TISCO Employees	.675	.46

Scatter Graphs are also prepared to show linear regression of Productivity on WPM for both the public and private sector employees. The various regression equations are as follows on Table 3 (Interactive Graph-1 and 2):

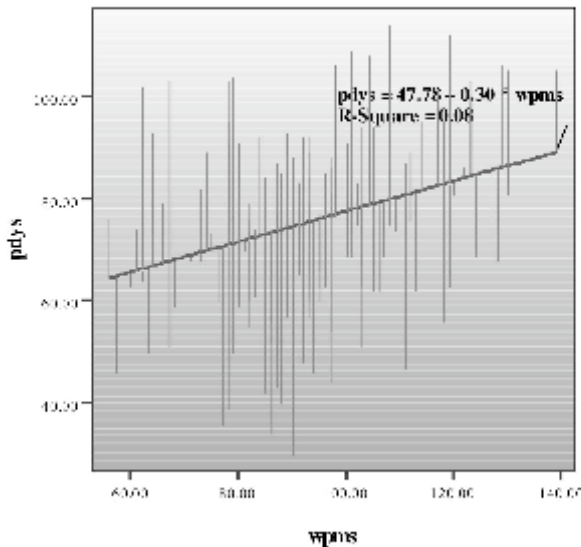
Table 3: Linear Regression of Productivity on WPM

CATEGORIES OF EMPLOYEES	REGRESSION EQUATIONS
SAIL Employees	Productivity = 47.78+0.30 WPM
TISCO Employees	Productivity = -22.79+0.92 WPM

From the above table it is noteworthy that the variation in WPM explains the 8% and 46% variation in productivity of SAIL employees and TISCO employees respectively. The same is also shown by Scatter Diagram with a respective slope of 0.30 and 0.92 for SAIL employees and TISCO employees on Interactive Graph-1 and Interactive Graph-2 respectively, to be precise, 1% change in WPM assumes 0.30% and 0.92% change in productivity of SAIL employees and TISCO employees respectively.

Intractive Graph-1

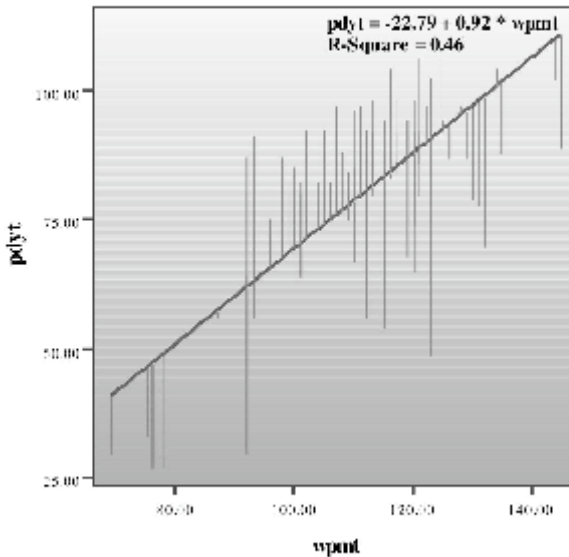
SCATTER GRAPH SHOWING LINEAR REGRESSION OF PRODUCTIVITY ON WPM OF SAIL EMPLOYEES



pdy: Productivity SAIL Employee; wpm: WPM SAIL Employee

Interactive Graph-2

SCATTER GRAPH SHOWING LINEAR REGRESSION OF PRODUCTIVITY ON WPM OF TISCO EMPLOYEES



pdyt: Productivity TISCO Employee wpm: WPM TISCO Employee

The study confirmed that participative management is instrumental in enhancing productivity, and can be used for making a strong structure of corporate governance. In India, corporate governance structure with employees participation should be more in tune with its cultural background. This exercise can enhance their productivity together with a more responsible and transparent corporate governance culture and the same culture is advocated and practiced in ancient India as well as in modern India.

References

German Corporate Governance Code, as amended on May 13, 2013, Government Commission, Germany

ICSI, Corporate Governance Beyond Letters, Taxman Publication Pvt. Ltd., 2011

R. C. Monga, "The Impact of Corporate Governance on Productivity in India", in Impact of Corporate Governance on Productivity: Asian Experience, Asian Productivity Organization, Tokiyo, Eduardo T. Gonzalez (Ed.), 2004

Robert Ian Tricker, Corporate governance: practices, procedures, and powers in British companies and their boards of directors, 1984

Sujit Kumar, Participative Management: Contemporary Issues And Challenges, Manak Publications Pvt. Limited, 2009

Summary on Kautilya's Arthashastra: Its Contemporary Relevance Published by Indian Merchants' Chamber, 2004

DOES PHILANTHROPY AND CSR LEAD TO SUSTAINED HIGH PERFORMANCE?

Dr T.K. Mishra*

PHILANTHROPY

After celebrating sometime ago a weeklong Daan Utsav (Joy of Giving) at Ramanujan College; I thought of finding answer to the aforesaid question, first of all, by relating the philanthropic behaviour of successful corporate leaders with their sustained high performance. Secondly, in the 2nd part of this article, I have tried to include studies relating Corporate Social Responsibility (CSR) and company's sustained high performance. Philanthropy began to be acknowledged as key to success with Late Gulshan Kumar's T-Series Business in 80s. He, in fact, used to contribute about 25% of his total income to philanthropy. Wipro Ltd chairman Azim Premji, one of the most successful leaders of this decade, was ranked the most generous Indian for the third year in a row on the Hurun India Philanthropy List 2015. Premji, in fact, contributed about 80% of total donations made by 36 Indian philanthropists who together gave away nearly Rs.35, 000 crore. His Rs.27, 514 crore for education was more than twice the amount he gave in 2014. Infosys Ltd's co-founder Nandan Nilekani and his wife Rohini Nilekani donated Rs.2, 404 crore, primarily towards the causes of urban governance, public policy and education, making them the second most generous. N.R. Narayana Murthy, another Infosys founder, ranked third, giving away Rs.1, 322 crore during the year. In fact, six of the 36 philanthropists were from Infosys; their contribution totalled Rs.5, 051 crore. Murthy's son Rohan emerged as one of the youngest philanthropists donating Rs.35 crore. Reliance Industries Ltd's chairman Mukesh Ambani gave Rs.345 crore in 2015 towards healthcare, down from Rs.603 crore in the year ago. Nita Ambani, wife of Mukesh Ambani, figured at the 32nd place in the list. Her contribution was pegged at

* Associate Professor of Commerce and Director –Centre for Ethics and Values, Ramanujan College.

Rs.12 crore. Education continued to be the top cause espoused by Indian philanthropists, with about 50% of people supporting it.

Whether it's through matching gifts, volunteer grants or related charitable initiatives, one can see that some of the world's largest corporate leaders who believe in philanthropy and lead by example register sustained high performance. Facebook CEO Mark Zuckerberg separating his business from his philanthropy gave \$120 million to help local schools in 2014. This year, more than 6,500 Google employees volunteered nearly 80,000 hours of service. In total, Google has matched \$21 million in employee donations to over 9,000 organizations worldwide. It donated more than 5,000 Raspberry Pi computers in order to provide a computer science education to more than 25,000 Japanese children.

In 1983, 200 Microsoft employees raised \$17,000 for nonprofits through the company's first employee giving program. Thanks to matching gifts, Microsoft employees have since donated over \$1 billion to charitable organizations. In 2014, over 86,000 organizations in more than 125 countries received technology donations, which is one reason Microsoft is consistently included in the listing of top matching gift programs.

Pepsi offers to match gifts up to \$10,000 per year per employer, and it matches at a 2:1 ratio if the employee volunteers more than 50 hours with a single organization. Otherwise, it matches 1:1. The skill-based volunteer program places Pepsi employees in communities from Ghana, to India, to New Mexico, to aid with projects that relate to Pepsi's corporate giving initiatives. Started by employees in 2009, Food for Good has served over 1.6 million free, nutritious meals to inner-city children. Pepsi also prides itself on strategic grants, through which it donates about \$25 million per year. Like Pepsi, Shell also supports the community in a big way. Through a long-standing philanthropic relationship, Shell has donated more than \$24.8 million dollars to the University of Texas at Austin. In 2012, Shell and UT signed a five-year, \$7.5 million deal to address challenges facing the growing worldwide oil and gas industry. In 2014, Shell donations have helped to create more than 35,000 jobs, saved 6.2 million metric tons of

CO2, and raised \$5 billion for organizations in four continents.

A Surat-based diamond merchant Savji Dholakia became famous worldwide for distributing 491 cars and 200 flats as Diwali bonus to nearly 1,200 of his employees in 2015. The benevolent billionaire did it again, this year gifting 400 flats and 1,260 cars to his employees on the occasion of Diwali. This is a ritual, which he has been practising since 2011. Dholakia, a school dropout who arrived in Surat in search of a job, with his dedication and hard work was quick to build the diamond empire from scratch and his company is now one of the top five companies in the industry.

What to talk of corporate achievers, even individuals at grassroots level can be seen gaining out of philanthropy. Illustratively (*Roshan Shah: contact@thebetterindia.com*), imagine discussing Sufi spirituality while speeding in an auto-rickshaw with someone you've just met! But that wasn't the surprise. It came when I reached my destination. The driver stopped the vehicle and continued to speak. He spoke lovingly about his master, a Sufi of the Qadri order, who had left the world a while ago. I thought I saw his eyes brimming with tears. He talked about truth being found in every religion and also spoke of how good deeds must always complement faith. And then he told me about a practice that he has adopted and turned into a habit over the years – that of keeping aside half of his earning from the first trip every day. This way, he is able to collect a sizeable amount in a few days, which he then uses for charity, to help people in need. He also told me that he does not take people's communities or religious beliefs into account while helping them. Isn't this wonderful? It was certainly a surprising lesson for me! Service of one's fellow human beings, the driver wanted to say, is an integral part of true faith. His enthusiasm was truly touching. Imagine making it a point to set apart a big portion of your income every single day for the needy! I certainly had never thought of doing something like that myself. There's another wonderful thing that I learned from this beautiful experience – that you don't have to be materially rich to be charitable. Charity is an integral part of this man's daily life. Every single day, he thought of the needy first thing in the mornings after starting work. If he

could do something so beautiful every single day, maybe I should do something like that too? What do you say? Asked Roshan Shah.

CORPORATE SOCIAL RESPONSIBILITY

Does corporate social responsibility (CSR) lead to superior corporate financial performance (CFP)? Anecdotal evidence points toward a positive relationship between the two. For instance, the U.K. retailer Marks & Spencer implemented an ambitious CSR program in 2007, “with the ultimate goal of becoming the world's most sustainable major retailer”. Five years later, this program turned out to be very profitable. In particular, CEO Marc Bolland qualifies the outcome as “a strong business case for sustainability, with £185 million in net benefits”. More generally, recent surveys indicate that a large majority of CEOs believe that CSR can improve a firm's competitiveness and is critical to its future success (Caroline Flammer, MIT Sloan School of Management, 2013; E-mail: cflammer@mit.edu.)

Robert G. Eccles, a Professor of Management Practice at Harvard Business School; Ioannis Ioannou, an Assistant Professor of Strategy and Entrepreneurship at London Business School; and George Serafeim, an Assistant Professor of Business Administration at Harvard Business School (contact email: gserafeim@hbs.edu.), investigated the effect of corporate sustainability on organizational processes and performance. They remarked, “Using a matched sample of 180 US companies, we find that corporations that voluntarily adopted sustainability policies by 1993 – termed as High Sustainability companies – exhibit by 2009, distinct organizational processes compared to a matched sample of firms that adopted almost none of these policies – termed as Low Sustainability companies. We find that the boards of directors of these companies are more likely to be formally responsible for sustainability and top executive compensation incentives are more likely to be a function of sustainability metrics. Moreover, High Sustainability companies are more likely to have established processes for stakeholder engagement, to be more long-term oriented, and to exhibit higher measurement and disclosure of nonfinancial information. Finally, we provide evidence that High Sustainability

companies significantly outperform their counterparts over the long-term, both in terms of stock market as well as accounting performance.”

There are few questions related to CSR that typically arise in conversation with business leaders, investors and others who are interested in corporate performance: (1) What is the rationale for businesses for actively taking responsibility? (2) How should company who want to take responsibility do this fruitfully? And further: (3) what effects can be expected? Will they be successful, and will the measures have a measurable impact on society and the environment? And finally: (4) why do some companies achieve higher performance than others? In traditional economic theory, these questions are entirely oriented towards economic performance – that is towards achieving competitive advantage that leads to sustained and growing profitability. However, we can operate with a multidimensional performance concept. In addition to assessing the company based on financial performance measures, we can also consider it based on social and environmental performance metrics. This is in line with the triple bottom line logic, and thus implies an expansion of the corporate performance space. (Source: *International Management: Theory and Practice*: By P.N. Gooderham, Paul N. Gooderham, Birgitte Grøgaard).

Researchers have also produced compelling evidence that socially responsible firms attract higher quality talent. One of the most interesting studies found that the more skills, education and job choices job candidates have, the more they find corporate social responsibility attractive in a potential employer. Put differently, the most desirable employees are those that care about an employer's corporate social performance. Thus, corporate social responsibility initiatives can be a beacon to high potential job candidates who want their work to reflect their deepest held values. Potential executives will be offered superb compensation packages from multiple companies—but not every company will offer the chance to imbue daily work with meaning and inspiration of a greater mission. HR executives who want to turn corporate social responsibility into a lever of talent must take on three primary challenges:

Kristi LeBlanc discusses how HR executives can succeed in each step. To potential job candidates, according to him, CSR can be summed up in one word: “impact.” According to Net Impact's *Talent Report: What Workers Want in 2012*, 53 percent of workers and 73 percent of students say that having a job where they can “make an impact” is very important or essential to their happiness. More than half of all workers and roughly two-thirds of students also say that making a contribution to society or making a better world is very important or essential to their ideal job. Talented candidates want to see their work and their company's work generate more than just revenue.

“We define CSR strategically. CSR encompasses not only what companies do with their profits, but also how they make them. It goes beyond philanthropy and compliance and addresses how companies manage their economic, social, and environmental impacts, as well as their relationships in all key spheres of influence: the workplace, the marketplace, the supply chain, the community, and the public policy realm.” While workplace diversity programs, local volunteering opportunities and fundraisers can easily be administered by HR, this definition highlights how the scope of CSR demands that HR engage C-level executives, board members and senior management throughout an organization. CSR programs for product design, carbon emissions and procurement, for instance, cannot occur without buy in, leadership and initiative from relevant executives and departments.

However, CSR must also grow from the bottom up. HR should actively solicit ideas from all levels of an organization and play a central role in identifying CSR leaders, brainstorming initiatives, setting measurable CSR goals and establishing timelines for implementation. In an organization without a track record of CSR, HR will function like an internal consultant. Given the scope of CSR activities, HR's leadership may change over time. As researchers at Cornell University's Center for Advanced Human Resources Studies point out, CSR can be housed in HR, led by HR and dispersed across teams, housed with a non-HR function (such as marketing

or public relations), or established as an independent department. Ultimately, this structure will depend on the distribution of “CSR champions” throughout an organization and the budget available.

Engaging Employees in CSR:

According to the Reputation Institute's 2012 CSR REPTRAK™ 100 STUDY, which polled 47,000 consumers in the 15 largest economies, Microsoft, Google, Walt Disney, BMW, Apple, Daimler (Mercedes-Benz), Volkswagen, Sony, Colgate Palmolive and Lego are regarded as the best CSR companies globally. The study also found that 42 percent of a company's reputation is driven by citizenship, governance and workplace considerations. Altogether, a mere 22 percent of the 100 most reputable companies in the world are regarded as “ethical, open and transparent,”

So what differentiates the top 10? What will make a CSR program stand out to a high potential job candidate?

- 1. Comprehensive and Authentic** – CSR run programs should cover a wide range of issues: environmental sustainability, workplace diversity, human rights, education, economic development, responsible sourcing and community development are among the diverse set of issues that the top 10 corporations tackle. A CSR program should take into account that every employee in an organization will bring a unique background and set of experiences. For example, LGBQ candidates will likely choose an organization that offers health benefits to same-sex partners, hosts a support group and sponsors outside LGBQ advocacy groups. An executive recruit with a degree in environmental science could be passionate about reducing emissions or improving water quality in local watersheds. A comprehensive CSR program should call to diverse interests and priorities, but not at the expense of authenticity. CSR must be driven by actions and results, not catchall slogans.
- 2. Proactive Rather than Reactive** – For the top companies, CSR is not about damage control—it's about using a company's strengths and

talent to create positive impact at scale. Large charitable donations are admirable, but they do not carry the weight of accomplishments achieved through the creativity, passion and drive of individuals and teams. For instance, Colgate Palmolive's Bright Smile, Bright Futures® program has provided free dental screenings and education for 700 million children in 80 countries. Microsoft Youth Spark, only a year old program, has helped over 100 million youth get access to technology education and skills training programs. The company is also building an online-based digital literacy curriculum as well as funding school-based computer science education programs throughout the world.

- 3. Documented Intelligently** – Perhaps more than any other factor, the top 10 CSR companies have done an impeccable job recording and communicating their initiatives. Their corporate sustainability reports, web pages and social media sites reference very specific CSR metrics, achievements and even acknowledge setbacks or areas for improvement. High potential job candidates want to see how they can be part of the action and shape a corporation's impact, so the extent of employee engagement at all levels must shine through CSR communications. Record how many volunteer hours employees spend and profile what teams and individuals are doing to make a difference.

Communicating CSR to Top Talent:

As the strategic voice behind recruitment, compensation, training and development, HR executives have the opportunity to transform the culture of their entire organization through CSR. However, to attract and retain top talent with CSR, HR executives must develop strategies for communicating CSR to potential candidates and distinguishing candidates who can become CSR leaders. Just because potential executives are attracted to a company's reputation, that does not mean they have the vision to lead, sustain and expand a CSR program. To both attract talent and identify the best fit, HR leaders have numerous options, ranging from quite tame to quite aggressive. Initially, many companies create a page on CSR for their

recruitment website. While the company may have a distinct CSR website, placing CSR information, milestones and media coverage on the careers page communicates to all candidates that CSR is central to the organization and their role. HR can also draft a CSR one-pager that is tailored to the position they seek to fill. For instance, if HR is looking for a CIO, the one-pager can highlight how the company IT department has contributed to CSR. A discussion of green data center practices or technology recycling and donation projects will cue candidates to the impact of their role and the expectation that they contribute to CSR.

In addition, HR can make CSR part of the interview process by asking related questions. What CSR initiatives have you been involved in? At our company, which initiatives would you get involved in? If you were tasked with designing a new CSR initiative, what would you launch? This will reveal how well candidates understand the company's CSR culture and help gauge their interest and ability to contribute. Assessing a candidate's commitment to CSR is crucial because without VPs and executives who plan to carry the torch, CSR becomes impossible to sustain over the long run. While HR can also facilitate, encourage and lead CSR to some extent, departments throughout an organization must take ownership of individual projects.... As companies compete to attract and retain top talent at the VP level and above, human resources executives can use corporate social responsibility to gain an edge. As a practice that has shown measurable benefits for all wings of a business, from finance and operation to marketing and sales, CSR is not particularly difficult to sell to senior leadership and corporate boards. Indeed, as companies grow revenue beyond \$100 million and extend their social impact beyond one town or state, CSR is likely to become a natural part of expansion... (Source: Corporate Social Responsibility: A Beacon for Top Talent: White Papers | March, 2014; By Kristi LeBlanc)

Why India needs to promote culture of philanthropy and CSR?

India is unreasonably poor. The 2015 International Monetary Fund ranking of countries places India at the 140th position with an annual per capita

gross domestic product of only \$1,600. For China the figures are 73rd and \$8,000. India had the potential to be at least a middle-income country with negligible poverty by the turn of the century. Why has India failed to realize that potential despite the fact that Indians are as capable of creating wealth as any other people? Atanu Dev in his view published in *Mint*, 6 December 2016, on 'Why India needs a new Constitution' expressed his anxiety over country's achievements. To him, "A country would have reason to be poor if it suffered adverse conditions such as periodic devastating natural disasters, protracted civil strife and foreign wars, or insufficient human and natural resource endowment—none of which is true for India.... India's Constitution...gives the government enormous powers to intervene in the economy, to enact laws that discriminate among citizens based on attributes such as religion and caste, restricts freedom of speech, and limits the right to property. By contrast, the US Constitution is short, guarantees the freedom of speech, protects property rights, prohibits discrimination among citizens, and limits the power of the government. The most salient distinction between the US and Indian Constitutions lies in the relationship between the people and the government the Constitutions define. The US Constitution places the people as the principal and the government as its agent. This is evidenced in the limits that the Constitution imposes on the government. The Indian Constitution places the government as the master and people as its servants—as can be expected of an essentially colonial government. Like the British government before it, post-1947 Indian governments took on the role of the master and imposed limits on the economic and civic freedoms of Indians. India is a functioning democracy with routine peaceful transfer of power following elections. Each election raises the hope that with different political leaders, governance would improve. Sadly, regardless of which party or leaders are in power, the policies hardly change. Nobel laureate economist James Buchanan wrote, "It is folly to think that 'better men' elected to office will help us much that 'better policy' will turn things around here. We need, and must have, basic constitutional reform, which must, of course, be preceded by basic constitutional discourse and discussion." The Constitution's colonial

origins give the government near omnipotent powers that are not consistent with a free society. It allows the government to interfere and restrict economic and civic freedoms. India needs a new Constitution that constrains governmental power and restricts it to the proper role of the government in a free society, namely to protect life, liberty and property of the citizens. The new Constitution must prohibit discrimination and must guarantee that all laws follow a generality norm that applies equally to all regardless of sex, religion, group affiliation or origin.”

Though I do not fully agree with the above contention of deficiency in our Constitution, as it was made after lot of efforts and is considered one of the best in the world, I appreciate the view that we definitely need to bring about some attitudinal change in governance. If we want to change the trajectory towards prosperity through culture of philanthropy and CSR, India needs a new paradigm shift that rolls back the power of the CEOs and vests power in its stakeholders where it rightfully belongs in a good governance configuration. According to India Philanthropy Report 2015, although philanthropy in India has evolved greatly since 2010, most stakeholders acknowledge that much more needs to be done. The CSR regulations under the new Companies Act will increase corporate philanthropy, and the non-profit sector must be ready to absorb the new resources to create maximum impact on the ground. At present, donors have difficulty finding credible non-profit organisations, and the bulk of the non-profit sector is trapped pursuing a large number of disconnected donors. As a result, philanthropy in India has become two-tiered, with sophisticated donors choosing to work with a small number of highly credible non-profit organisations, and disconnected donors and unsophisticated nonprofits trapped in an unending and unproductive pursuit of new causes and new funders, respectively. This dynamic is counterproductive. To escape this trap, all stakeholders must work towards merging the two tiers to produce more sophisticated donors and more trusted non-profit organisations. Activist donors will have to demand discipline from nonprofits, and nonprofits will have to increase cause orientation among donors. Support networks created by donors will play a significant role in engendering resource sharing and collaboration

among non-profit organisations. As we see it, the future of philanthropy in India is a dynamic space where a deeper cause-oriented donor pool, with a larger number of activist donors, is energised by communicative and collaborative non-profit organisations that deliver the greatest impact.

ETHICAL LIBRARIANSHIP

Nazrul Islam Azmi*

Introduction

The word “Ethics” derived from “Ethos”- a Greek word. It means custom or character. Ethics is the science of morals. There is not an exact definition of the term ethics. Some use it to refer the art of determining what is right or good. It is also used in three different but related ways of signifying:

- A general pattern or “ways of life”
- A set of rules of conduct or “moral codes”
- Inquiry about ways of life and rules of conduct

(Dwivedi, 1987)

The purpose of ethics is to establish principles of behaviour that help peoples make proper choices among alternative modes of action. Making such choices often involves ethical dilemmas, because these are marked by multiple and incomparable dimensions. The dimensions are the results- both benefits and harms- that are going to effect the organisation, the society, and the individual (Hosmer, 1988). In essence, ethical behaviour is what is accepted as “good” and “right” as opposed to “bad” or “wrong” in the context of the governing moral code (Schermerhorn, 1989).

Ethics and Law

The determination of what is right rather than what is wrong has been generally codified in the form of law, although not all situations have been and can be, covered by any such codification. Laws are rationalised for the welfare of the society; thus any behaviour considered ethical should also be legal in a just and fair society. This does not mean, that simply because an action is not illegal it is necessarily ethical (Schermerhorn, 1989).

* Librarian, Ramanujan College Library, University of Delhi:
Email:azminazrul@gmail.com

The following examples of ethical questions can be considered in this context:

- Is it ethical to take longer than necessary to do a task?
- Is it ethical to do personal business on the employer's time?
- Is it ethical to call in sick to take a day off to catch up on chores at home?
- Is it ethical to fail to report rule violations by a co-worker?

None of these examples is illegal. But many individuals would consider one or more of them to be unethical (DuMont, 1991)

Ethical Concerns of the Librarian

Ethics in librarianship is an essential element of profession and denotes conducts and behaviour of those who adopt this profession. A library professional has to fulfil certain obligations towards the readers and its books. Noteworthy amongst them are:

1. Duty towards the Reader: A librarian is for the reader and the latter cannot do without the valuable and expert services of a qualified librarian. Their bond of friendship is unbreakable. A librarian is called “the guide, the philosopher and the friend” of the uninitiated and the scholar alike.
2. Duty to books: the duty of the librarian towards the book is two-fold i.e. preservation of the book and putting it to maximum use.
3. Duty to profession: To maintain high ideal, a librarian should cultivate “Professional habit” and should shun bad “Business habit”.
4. Duties to staff: In the assignment of works and hour there should no marked leniency towards certain members, nor the shifting of unpopular tasks always to those who are most willing to do them.
5. Duty to himself: Librarian must know something of everything so that he may fulfill his duty to himself in a befitting manner

Ethics in the information profession is concerned with the application of moral standards to the conduct of librarians and other individuals involved in information dissemination. It is a type of applied ethics concerned with clarifying the obligations and dilemmas of librarians and other information professionals who make decisions regarding acquisition, processing, and dissemination of information to individuals, groups, and society at large (DuMont, 1991).

Because librarians possess valuable knowledge, skills, and experiences badly needed in a world of people who must come to terms with the power of information in their lives. We know that free access to information preserves democratic ideas, that information resources must be managed with care, and that the human spirit depends upon remembering the past, sharing the present in community, and dreaming about the future (Smith 1993).

The access to most information is generally unrestricted. Any exceptions to such access should be regulated strictly. Government duty is to provide information to its citizen for the decision making. Government should disclose the information to those who requires it. There are many exceptional circumstances such as National Security, where government is not liable to disclose the information.

For good and correct functioning of the democracy it is necessary to the citizenry that they should be well informed and they should make good decision making. Freedom of expression is freely allowed unless expression does not harm anyone.

Librarianship is supposed to performing the traditional professional duties in the environment determined by market forces. The purpose and objectives of the library profession have not changed. The appropriateness of professional development is related to the needs, demands and expectations of the market served, the environment in which it is set and to the service ethic of the profession (Agha, S. S.; 2001).

The practice of ethics in information professionals is to be promoted by professional motivations and trainings. Information professionals, like other professionals, have developed codes of ethics which, as regulatory mechanisms, may not in themselves nurture ethical attitudes. At the same time traditional professional relationships are being altered by the introduction of a business view of the client-professional relationship. Ethical attitudes need to be inculcated into information professional practice via educational programmes by drawing from a number of ethical theories and practice models within a notion of an ethical community of common interests which can also apply in a virtual environment. Two models that information professionals in particular can adopt as frameworks for ethical decision making are the practice skills and the relationship models. The latter is favoured as it focuses on the professional's wider public interest responsibilities. Other approaches to ethical practices include professional codes and the use of role models. Professionals also need to be aware of the limitations of ethical action within the wider political, economic and technological environment in which they work (Iacovino, L.; 2002).

It is essential for the public institutions like libraries to work in accordance with the certain codes of ethics for the librarians. The national council of the Association des Bibliothécaires Francais (ABF) on 23 March 2003 adopted a code of ethics for librarians to unite the members of the profession and to guide them in their work. It establishes their duties, particularly the unconditional respect for users, and maintains that their professional responsibility must be endorsed, especially by state and local councillors. Reprints the text of the code and explains why and how it has been developed (Briand, G., & de Cours, I.; 2004).

Censorship and Copyright

The products of intellect are protected by Intellectual Property Rights, which typically implied in the library environment in the form of copyright. Library staff should respect, and encourage respect for, copyright. The privacy rights of the reader are also important. Personal information is

collected to discover and record information about each of us. Librarianship is concerned with ethical issues in respect of intellectual freedoms and freedoms of opinion and expression (Woodward 1990).

Libraries must have a close look on intellectual property right and side by side they should promote the environment of intellectual freedom. It would not be right for libraries to deny a livelihood by ignoring intellectual property rights in pursuit of intellectual freedom. Librarians need to be aware of the need to observe a fair balance between them, as neither right is pre-eminent. Privacy 'concerns the individual's right and ability to decide for himself (sic) what information may be communicated to, from, or about him, and the obligation of others to respect such right' (Capurro, 1985). Privacy helps maintain a person's psychological health, for 'a person's independence, dignity, and integrity are violated when one's right to privacy is infringed upon.' (Garoojian, 1991).

Librarians have to act with view that those who are interested to ban certain material by censoring are actually wanted to impose their opinion on the public. Censorship is often used by dominant groups to limit or even extinguish intellectual freedom. Those with power can ban or destroy material of which they disapprove. Censorship limits the range of ideas and opinions available for access and debate by a society. The censor's solution is to take away their freedom of choice (Asheim, 1983). Power holders engage in censorship to promote their own viewpoint and restrict divergent opinions. As disseminators of information, librarians are likely to be targets of censors.

Now days it is very difficult to safeguard the privacy of the users especially on the cyber space. Lack of privacy, like censorship, is a threat to intellectual freedom. The electronic storage and manipulation of information and electronic communication make the undermining of rights easier than ever (Froehlich, 1997).

Power of Information

Du Mont states 'access to information resources must now be counted as a source of world power'. Often we are quite willing to give this information in exchange for material or other benefits, but this information can be used against individuals or groups who have no power to defend themselves.

Individuals must be allowed to see relevant information that is held about them and information about those with power if they are to be able to defend themselves against abuses of power. Freedom of Information and data protection are vital to enable society to keep a check on those advantaged in the unequal power relationship. Information has to be accessible (Mason and Culnan, 1995).

Intellectual Freedom and Privacy

According to American Library Association (ALA) Intellectual Freedom is to be maintained by the libraries by allowing the individual to express themselves freely. A method of access whereby people can easily find and retrieve the information they need encourages the proper dissemination of information throughout a society. Access can be adversely affected by unacceptable time delays in publication, producing an inadequate number of copies of documents, imposing conditions of use, charging large sums for access, placing published documents in difficult locations, or the incompetence of information providers. Intellectual freedom is the liberty to hold one's own ideas and opinions (Office for Intellectual Freedom of the American Library Association, 1989)

The views expressed by someone have its following and opposition both and these expressions should always welcomed by the librarian to promote intellectual freedom. Individuals cannot be self-determining if they are not allowed to hold their own opinions. Intellectual freedoms allow people to exchange ideas and discuss differing viewpoints. Discussion and debate promote intellectual rigour, which encourages a reasoned assessment of the issues and problems facing a society. It is the acceptance of the value of others' opinions, combined with the opportunity to debate them, that help

maintain democratic values and a civil social order.

Hauptman (1988) poses the rhetorical question, 'If the keepers of books, journals, films, compact disks, and software do not vigilantly defend free expression and intellectual

freedom, who will?' A balance needs to be observed between ready access to information and the rights of those who make a living from their intellectual efforts. 'The librarian's function then is to balance the needs of the public to have access to intellectual property of the author and at the same time ensure that property has some protection (Bowden, 1989).

The freedom of judging the content that is available in the library is sometimes challenged by the compulsion to support the views already expressed earlier. Libraries allow readers to explore viewpoints that conflict with those of others in society. Knowing that they are reading in private allows people to explore ideas free from the fear of judgements by others. If a reader knows that his or her reading is being monitored, he or she may self-censor, thereby limiting the range of opinions sought. This is likely to be damaging to society, as well as to the individual. As Krug says, '(t)he right to information cannot help but be inhibited if personal reading or research interests can be and will become known to others without one's own consent (Garoogian, 1991)'.

The libraries collect the private information about their members; this could provide an opportunity for the manipulation of the information. The opportunity to build databases on each individual is a threat to personal privacy. Incorrect data can be very damaging to a person's life, but even the collection of correct data can be an invasion of privacy. Automated library systems record the material that is issued to each reader. Garoogian labels library circulation systems as 'social surveillance' systems (Garoogian, 1991).

It is possible someone can take the advantage of disclosure of data on electronic media. Data viewed by users electronically via the Internet could

also be monitored. There will always be someone interested in examining the information about an individual's life, and the 'government's appetite for personal information is insatiable' (Garoogian, 1991). Librarians need to be aware that technological advances present the possibility of infringements to human rights.

The intellectual freedom is more important for the Librarian. Ethical librarianship has no gatekeeper function. Instead, it removes whatever barriers might impede the pursuit of information from which intellectual freedom is derived (Myers, B.; 2004). It is maintained that libraries have a special role to play in promoting unconditional intellectual freedom (Doyle, T.; 2001).

Conclusion

Librarianship profession is bound to follow ethics, the established principles of behaviour. Ethical behaviour should also be legal in a just and fair society. Ethics in the information professions is concerned with the application of moral standards to the conduct of librarians and other individuals involved in information dissemination. The products of intellect are protected by Intellectual Property Rights, which typically implied in the library environment in the form of copyright. Du Mont states 'access to information resources must now be counted as a source of world power'. A balance needs to be observed between ready access to information and the rights of those who make a living from their intellectual efforts.

References

- Asheim, Lester (1953) Not censorship but selection. *Wilson Library Bulletin*, 28, (1), 63-67
- Asheim, Lester (1983) Selection and censorship: a reappraisal. *Wilson Library Bulletin*, 58, (3), 180-184
- Bowden, Russell (1989) Guidelines for the management of professional associations in the fields of archives, library and information work. Paris: Unesco
- Briand, G., & de Cours, I. (2004). Le code de deontologie du bibliothecaire. A code of ethics for librarians. *Bulletin Des Bibliotheques De France*, 49(1), 62-65.

- Capurro, Rafael (1985) Moral issues in information science. *Journal of Information Science*, 11, (3), 113-123
- Capurro, Rafael (1985) Moral issues in information science. *Journal of Information Science*, 11, (3), 113-123
- Dole, W. V., & Hurych, J. M. (2001). Values for librarians in the information age. *Journal of Information Ethics*, 10(2), 38-50. Campbell, L. M. (2000).
- Du Mont, Rosemary R. (1991-2) Ethics in librarianship: a management model. *Library Trends*, 40, (2), 201-215
- Dwivedi, O.P. (1987). Ethics, the public service and public policy: Some comparative reflections. *International Journal of Public Administration*, 10(1), 21-50.
- Finks, Lee W. (1991) Librarianship needs a new code of ethics. *American Libraries*, 22, (1), 84-90
- Froehlich, Thomas J. (1997) Survey and analysis of the major ethical and legal issues facing library and information services. Munich: K.G. Saur
- Garoogian, Rhoda (1991) Librarian/patron confidentiality: an ethical challenge. *Library Trends*, 40, (2), 216-233.
- Hauptman, Robert (1988) Ethical challenges in librarianship. Phoenix, Arizona: Oryx
- Hosmer, T. R. (1988). Adding ethics to the business curriculum. *Business Horizons*, 31(July-August), 9-15.
- Mason, Richard O., Florence M. Mason & Mary J. Culnan (1995) Ethics of information management. London: Sage
- Mittal, R.L. "Library Administration: theory and practice". New Delhi: Ess Ess, 2007.
- Oppenheim, C., & Pollecutt, N. (2000). Professional associations and ethical issues in LIS. *Journal of Librarianship and Information Science*, 32(4), 187-203.
- Schermerhorn, J. R. (1989). *Management for productivity*, 3d ed. New York: Wiley
- Smith, Martha M. 1993. *Information Ethics: Freedom, Democracy, Responsibility*. North Carolina Libraries, Vol. 51, No. 1, pp.4-8.
- Wood, M. Sandra (1991) Public service ethics in health science libraries. *Library Trends*, 40, (2), 244-257
- Woodward, Diana (1990) Introduction. *Library Trends*, 39, (1&2), 2-7
- Zipkowitz, Fay (1996) Professional ethics and librarianship: a real life casebook. Jefferson, North Carolina: McFarland *Journal of Librarianship And Information Science*, 32 (4) December 2000.

CARE AND THE ENVIRONMENT: THE NORMATIVITY OF AN ETHICS OF CARE AND ITS APPLICATION TO ENVIRONMENTAL ISSUES

Dr Anumita Shukla*

Care Ethics is a normative ethical theory which is applicable to environmental issues. But, Care Ethics cannot unequivocally prescribe any action towards the environment as moral. This raises the objection against the extension of Care Ethics to the environment that it lacks the ability to provide us with a normatively significant understanding of moral issues. In this paper I argue that this is not the case. Care Ethics indeed does not yield unequivocal assessment of actions as right or wrong. But, it does lead to an assessment of actions as good or bad. This not only captures an important aspect of our common pre-theoretical practices of making moral judgments, it also allows for a rich and nuanced understanding of concrete environmental issues.

Introduction

Care is a sentiment of selfless concern for the other which motivates our actions towards them. This general notion of care can be captured in detail by multiple mutually distinct conceptions of this sentiment.³ An ethics that is based on (any conception) of care is called an Ethics of Care. An Ethics of Care can yield an Environmental Ethics: we can have an Environmental Ethics of Care. This is so because many conceptions of care are both applicable to human interaction with non-human beings and entities in the environment, and can also be seen as ethically or morally significant thereby providing adequate grounds for an ethics. This is a view I have

* She is Assistant Professor of Philosophy at Ramanujan College, University of Delhi.

³ For example Nel Noddings (1984) and Michael Slote (2007) have both offered mutually distinct theoretical conceptions of care. In this paper, however, I shall not try to favor any particular theoretical conception of care. Rather, I shall stick to the intuitive pretheoretical characterization of care offered above, i.e. care as a sentiment of selfless concern for others which motivates (some of) our actions towards them.

defended in detail elsewhere.⁴ However, *prima facie* there is a problem in thinking of an Ethics of Care as applicable to our conduct towards the environment, or as the basis of any applied ethics in general.

The problem is that applied ethics is concerned with adjudicating the morality of specific (kinds of) actions but an Ethics of Care appears to lack the ability to adjudicate the morality of specific (kinds of) actions. An environmental ethical theory must be able to evaluate as moral or immoral any (kind of) actions humans take towards the environment, for example cutting trees to create farmland, or killing animals for food, etc. But there appear to be good reasons to believe that any ethics based on care as a sentiment that motivates (some of) our actions, i.e. on care as a sentimental motive, is inherently incapable of making any such moral evaluations. In this article I shall argue why, despite appearances to the contrary, this does not raise any insurmountable problems for an Environmental Ethics of Care. I will point out three bases on which to draw that conclusion: the distinction between deontic and aretaic assessment of actions and locating Care Ethics in the domain of aretaic assessment, the normative significance of Care Ethics, and to conclude the application of Care Ethics to an environmental ethical issue.

The Central Question in Environmental Ethics

The central concern of environmental ethics generally speaking is how we humans should act towards the environment. Every environmental ethical theory can be seen as trying to answer this question. Strictly speaking no theory lists a given set of actions as permissible or correct, but they do engender some general patterns of behavior as moral or immoral. For example, strong anthropocentrists like William Baxter (2009) would say that we should interact with the environment in a manner best suited for

⁴ See (Shukla 2015).

servicing our own human interests.⁵ Similarly, Peter Singer (1983), as an animal-centrist utilitarian, would suggest that we ought to act in ways that maximize the benefits for the maximum number of sentient beings including both humans and animals since animals too can feel pain and can suffer. In this sense environmental ethical theories prescribe certain kinds of actions towards the environment while prescribing against certain others. This prescriptiveness is derived from the moral evaluation of actions that these theories provide. Strong anthropocentrists prescribe acting towards the environment out of selfish human interest precisely because they take fulfillment of human interest as the standard of morality. Singer on the other hand, does not take human interest, but the benefit of all sentient beings as the standard of morality. These respective standards of morality are then seen as the basis of evaluating actions as moral or immoral. Exactly those actions that the theories evaluate as moral are prescribed by them as those we should undertake with respect to the environment. The central concern of environmental ethics thus appears to rest on an unequivocal moral assessment of actions as moral or immoral.

However, when it comes to the Environmental Ethics of Care such unequivocal assessment of actions appears to be lacking. This is so because Care Ethics in general appears to lack the ability for unequivocal moral assessment of actions. To appreciate what appears to be the problem let us take an example of a well known incident of environmental activism: the Chipko movement. In January 1974 the Indian government decided to auction off around 2500 trees. The location of these trees was near the confluence of the Dhauliganga and Rishiganga tributaries of the river

⁵ Aristotle, who maintained that “nature has made all things specifically for the sake of man,” (*Politics*, Book I Chapter VIII) also presents an example of a staunch strong anthropocentrism. Another well known moral philosopher who was an anthropocentrism was Immanuel Kant. His second formulation of the categorical imperative, “Act so that you use humanity, as much in your own person as in the person of every other, always at the same time as end and never merely as means” (2002, p46-7), clearly shows that he considered only humans to be proper objects of moral consideration. As Andrew Brennan and Yeuk Sze Lo (2016) note, Kant “suggests that cruelty towards a dog might encourage a person to develop a character which would be desensitized to cruelty towards humans.”

Alaknanda. This was right next to the village Raini of the Chamoli district of the now state of Uttarakhand. On 25th March 1974 some lumbermen reached the site to log the trees. The villagers had been opposing deforestation around their village as part of a large scale movement to prevent deforestation in the Garhwal Kumaun area. Therefore, those directing the lumbermen timed the day to coincide with the men of the village going to Chamoli town for work expecting the women to be incapable by themselves of mounting any substantial opposition to their efforts to log the trees. However, the village women led by Ms. Gaura Devi reached the site of the logging and hugged the trees daring the lumbermen to go through their bodies to fell the trees. The standoff ended up lasting 3-4 days and ended when the lumbermen eventually relented and left the site without felling a single tree. In this situation almost anyone with concern for the environment would hail the efforts of the women. In fact, the incident has become a high point in the history of environmental activism. But, what do the environmental ethical theories suggest; were the actions of these village women moral? That depends on the theory you consider.

To carry on with the examples of environmental ethical theories mentioned above, strong anthropocentrists would ask whether the felling of the trees served human interest better or the saving of those trees. The actual details of the matter are extremely complex and the actions of the villages were motivated by self interest, a feeling of oppression, and a desire to revolt against it, etc. just as much as it was motivated by strictly environmental concerns. But if we imagine that the felling of the tree was in favour of the advancement of human interest and the villagers opposition to deforestation was an purely an environmentally minded effort to save the ecosystem, which deforestation would inevitably destroy, then strong anthropocentrists would not judge the actions of the village women as moral. The sense of morality that we can so easily imagine the women to have been led by would be taken by strong anthropocentrists to be utterly misplaced. On the other hand Singer would want to inquire into the effects of the felling of the trees not just on humans but on sentient beings in general. Given that the felling of the trees would destroy the natural habitat of animals living in the area

thus leading to harms not only to the villagers but also to these animals as well, Singer is very likely to evaluate the actions of the villagers as moral.

The Problem with an Environmental Ethics of Care

When it comes to Environmental Ethics of Care the issue, however, is not so straightforward. Care Ethics sees moral significance in the presence of care in our motives behind our actions. Consequently, those actions would be considered moral under Care Ethics which are motivated by care for the object of the action. But, that leads to a problem in achieving unequivocal moral assessment of actions. Taking the Chipko movement example, Care Ethics would evaluate the actions of the village women as moral if and only if their actions are motivated by the sentiment of care towards the object of the action. Given that the actions were directed towards the trees, and the environment, if the actions of hugging the trees were motivated by the concern for the trees and for the environment the actions of the women would be judged as moral. So far so good, one may think. However, this assessment fails to be unequivocal for we can very well also imagine that the women might have been motivated by their own personal interests since the presence of trees meant for them the easy availability of water and firewood. They were aware that deforestation has an impact on the health of water bodies in the area. The presence of trees also means a ready supply of firewood in form of fallen branches. Thus, the presence of trees meant for the villagers the meeting of their energy and water needs. Their actions then we may very well imagine as being motivated by their own selfish concerns and not any selfless concern for the other. Their actions thus displayed an absence of care and thus would be judged as immoral.

On the first instance this might not seem problematic. So what? One may say. If their actions were motivated by care then those actions were moral. But, if they were not then those very actions were immoral. That is pretty clear and unequivocal. What is the problem with that? The problem is that the significance of the moral assessment of actions towards the environment that any environmental ethical theory provides is seen to lie in precisely the fact that an assessment of actions as moral at once also

prescribes those actions and a moral assessment of actions as immoral at once prescribes against those actions. In other words, in judging actions towards the environment as moral or immoral environmental ethical theories aim to prescribe how we should act towards the environment. A person looking to figure out how he or she ought to act towards the environment can look at the moral assessment provided by the given theory and commit actions evaluated as moral and avoid actions evaluated as immoral.

But, for that to happen it must be the case that under the given theory actions that come out as moral come out only as moral and not at the same time also as immoral, and actions those come out as immoral only come out as immoral and not at the same time also as moral. If the same actions in the same situation can come out to be both moral and immoral then what would be the prescription of the theory: should we or should we not commit those actions towards the environment in similar situations? That is precisely the state of dilemma someone looking for guidance from an Environmental Ethics of Care appears to end up in. While Ms. Gaura Devi may have been motivated by selfless environmental concerns her neighbour may have been motivated by selfish concerns regarding the long term availability of firewood and water for her and her family's needs. Saving the trees by hugging them would come out in the situation as moral if you consider Ms. Gaura Devi's motives but if you look at those of her neighbour the same action comes out as immoral. What should I do, save the trees or not?

This is not a problem specific to the extension of Care Ethics to Environmental matters, it is an issue inherent in the conception of Care Ethics. Two agents in committing the same action in any given situation can have very different motivations behind the action. In fact, even the same person can act in two otherwise identical situations under drastically different motivations. But not only that, two drastically distinct actions can both be motivated by care. It might very well be that the lumbermen were motivated by care and concern for some other party in their actions of trying to fell the trees. Perhaps, they felt that the village people will be better off

without the trees. Thus, we can be in a situation where both the lumbermen and the village women are motivated by selfless concern for someone other than themselves. This would mean that both the action of felling the trees and the actions of saving them from felling are moral. But, then what should I do: fell the trees or try to save them? Again the problem is rooted in how motives can be related to actions, and in as much as this relation is what assessment of actions is based on in Care Ethics it appears to have the problem of failing to unequivocally prescribe an action in any given situation.

Deontic versus Aretaic Evaluation of Actions

This charge has merit but it does not disqualify Care Ethics as a moral theory nor does it disqualify an Environmental Ethics of Care as an environmental ethical theory. The key is to realize that there is more than one kind of moral evaluation that an action can have. Actions can be evaluated as morally wrong (impermissible), or right (permissible, or obligatory), but they can also be evaluated as morally good (worthy, honorable, noble, praiseworthy) or morally bad (unworthy, dishonorable, ignoble, contemptible) etc. The difference lies in primarily the fact that it is evaluations of the first kind, known as *deontic* evaluations of actions, which are tied to the notion of prescribing the action.⁶ So, to say that an action is impermissible is precisely to prescribe against committing it. To call an action obligatory is precisely to prescribe it as a must. On the other hand, evaluations of the second kind, called *aretaic* evaluations of actions, are not prescriptive of actions, though they may be prescriptive of the intentions or motives behind actions. To assert that an action is laudable is not to prescribe that specific action but to find moral worth in its being carried out perhaps due to the nobility of the intentions or motives behind it.

Both these kinds of moral evaluations have great history of being engaged with in moral studies and have been understood as distinct from each other. For example, Kant in his *Groundwork* (Kant 2002) famously propounded

⁶ The terminology for the distinction here is borrowed from Slote (2003).

both a doctrine of moral worth of actions and a doctrine of duty (morally obligatory action). While what action happens to be obligatory is dictated by the categorical imperative, the moral worth of an action is derived from its being done out of Goodwill. Of particular significance here for Care Ethics is the fact that Kant understood the aretaic evaluation of an action, i.e. the moral worth of an action, to be based on the intentions or motives behind the actions. Similarly, W. D. Ross (1930, Ch I) thinks that while different moral theories qualify the morally right action differently, there is agreement that an action can be understood as morally good only if it is performed out of a good motive. This, for me, is of great significance for Care Ethics because, in my view, Care Ethics should be understood precisely as an attempt to capture the aretaic evaluation of actions.⁷ Not only that, the general understanding of the aretaic evaluation of actions as being derived from the motives behind it also validates Care Ethics' doing the same. Where Care Ethics differs is what motives it sees to be morally worthy and therefore the grounds of evaluating actions aretaically. While Kant thought Goodwill, which may be understood as the will to act rightly, was the only thing unconditionally good, Care Ethics understands moral worth to lie primarily in the sentiment of care. Thus, while Kant considered those actions to be morally worthy that are motivated by Goodwill, Care Ethics takes the moral worth of actions to lie in their being motivated by care.

Thus, it is correct that Care Ethics is not concerned with issuing the moral agent with any prescriptions. The moral agent acts under the motivations operative in the situation and the ethicality of the action can be judged by

⁷ I am not suggesting that all Care Ethicists agree with me on this point. For example, Slote (2001) is quite clear that he thinks one can base the evaluation of actions as right or wrong on the presence or absence of care. However, on that matter he has been, in my view rightly, criticized by Michael Brady (2004), Damien Cox (2006), Ramon Das (2003), and Daniel Jacobson (2002) amongst others. However, constraints of time, space, and scope mean that we may not go any further into the demerits of basing a deontic evaluation of actions on motives and virtue any more than we already have.

noticing whether the motivation behind it involves care or not.⁸ The same action can be moral or immoral based on the motive behind it. Similarly, drastically different actions, even both actions when there are only two possible alternatives, can be moral or immoral depending on whether they are done out of care or not. Thus, I am ready to admit that Care Ethics cannot yield an unequivocal moral assessment of an action such as required for the purposes of moral prescriptiveness. But, given that Care Ethics is not even engaged in a deontic assessment of actions, this is not a problem. As far as an aretaic evaluation of actions goes Care Ethics is on par with Kant's understanding of moral worth or the general understanding of aretaic evaluation of actions as evidenced by Ross's work.

Since, Care Ethics is in general not prescriptive it does not make any sense to expect the Environmental Ethics of Care to issue prescriptions regarding human conduct towards the environment as well. Environmental Ethics of Care simply is not a theory about prescribing any kind of human conduct towards the Environment. But, one may ask, if it does not answer the core question of environmental ethics then in what sense does it remain an environmental ethics at all? To put it a different way, the premier concern of environmental ethics is to govern human conduct in cases of concrete moral issues concerning the environment. But, it seems that an Environmental Ethics of Care is silent on this issue. How then are we to see Environmental Ethics of Care to have any utility in understanding concrete environmental issues?

The question here is a more specific version of one that can be pointed at Care Ethics in general. If Care Ethics does not yield any deontic evaluations

⁸ How does one know whether the moral agent actually acted under the caring motivation? Motivations behind an action can be reflected in many ways. Sometimes the action only makes sense if we posit a certain motivation behind it. Other times it can be conveyed through communication. But of course, there is no fool proof way of ascertaining the motive behind an action. But, that is the case with any moral theory whatsoever. There is no foolproof way of knowing if one has acted out of a virtue or a vice, if one has acted under the pull of moral duty or under an inclination to act a certain way or even under the desire to appear morally praiseworthy.

of actions then in what sense is it a normative ethical theory? After all it does not allow understanding actions as right or wrong, as actions we ought to commit or not. It might be thought that being a normative ethical theory consists precisely in prescribing norms of actions, i.e. in saying what sorts of actions we should or should not commit. Since, Care Ethics fails to be prescriptive in this sense it simply fails to be a normatively significant theory.

The Normative Significance of Care Ethics

It might seem tempting to so conclude, but this conclusion is entirely unwarranted. To bring out the point let us consider the example of Virtue Ethics. Virtue Ethics is a well established normative ethical theory. But, it is in the same boat as Care Ethics when it comes to the evaluation of actions. To speak very simplistically, Virtue Ethics is a theory about what makes an agent's character morally good. It is also not, or at least has not been for a great period of time, generally considered to be concerned with the deontic evaluation of actions. It does however readily yield an aretaic evaluation of action. An action done out of a good character trait can itself be seen as a morally good action. But, if Virtue Ethics can be considered a significant normative ethical theory despite yielding only an aretaic evaluation of actions and not a deontic one then so can Care Ethics.

It is not enough however to merely hang the normative significance of Care Ethics on its similarity to Virtue Ethics. For, one may respond to noticing this similarity not by extending the mark of a normatively significant ethical theory to Care Ethics but instead by withdrawing the same from Virtue Ethics. We must note what it is that makes Virtue Ethics, and by parity Care Ethics as well, normatively significant ethical theories.

Virtue Ethics should be considered a normative ethical theory because it answers the normative question of how we should be. In evaluating certain character traits as good it prescribes those character traits as ones we should inculcate in ourselves. Thus, prescriptiveness and normativity do not divorce, its just that actions are not the only aspect of agency that can be

prescribed, so can be character traits. Another way of seeing it is that we do have a common practice of evaluating certain character traits as good and seeing them as the ones that we should inculcate in ourselves. Bravery, generosity, even temperance are all generally seen to be good and desirable character traits constitutive of a morally good character. But, this common pre-theoretical practice is one that must be understood in theoretical terms. One way to understand the purpose of normative ethical theories is to understand them as theoretical attempts to capture common pretheoretical practices of making normative ethical judgements. If we make such judgements about character traits, as we clearly do, then we need a normative ethical theory to capture this common practice theoretically. But, just as Virtue Ethics prescribes character traits, Care Ethics prescribes certain motives as the ones we should try to act under. Just as there is a common practice of evaluating character traits as good or bad there is also a common practice of evaluating motives as good or bad. To capture our pre-theoretical assessments of motives too we need a normative ethical theory. Care Ethics is precisely such a theory.

Thus, it is simply wrong to assume that if a theory does not engage with deontic evaluations of actions then it is not a normatively significant theory. Each of Virtue Ethics and Care Ethics is as legitimate an example of a normative ethical theory as any other. This brings us to the conclusion of the point that normative ethical significance is not dependent upon prescribing actions. It is dependent on prescribing some aspect of moral agency. But, just as Virtue Ethics prescribes character traits, Care Ethics looks to prescribe certain motives. To be specific, Care Ethics prescribes those motives that involve a selfless concern for the other, i.e. care.

Applying Care Ethics

This still leaves us hanging on the important point. What can Care Ethics say about human conduct towards the environment? Once we draw the parallel between Virtue Ethics and Care Ethics it becomes possible to understand the applicability of Care Ethics to concrete moral issues, including those relating to the environment, in analogy to the application of

Virtue Ethics to concrete moral issues. In the last section we talked about how Virtue Ethics is not generally taken to yield a deontic assessment of actions. However, Rosalind Hursthouse (1991) tries to address this issue. In her paper Hursthouse discusses how Virtue Ethics allows for a very nuanced and rich understanding of the issues regarding abortion. She discusses what kind of facts and principles virtue ethics will find relevant and which ones it will not. In the end she concludes how under some cases abortion can be the result of a virtuous character and in some cases not and thus how abortion can in some cases be moral as per Virtue Ethics and how in some cases it is not. In similar vein an Environmental Ethics of Care can also yield a rich and nuanced understanding of concrete environmental issues.

Take the example of a real world environmental ethical issue albeit a simple one: the case of giving chicken soup to a sick person. Is it right to do so? We are after all partially responsible for the death of a chicken, all so that a person's ailing body can be soothed. What can Care Ethics say about this situation? First of all Care Ethicists stress on the importance of cultivating and developing our caring relationships with and caring attitudes towards other humans and the environment and maximally acknowledging these relationships and attitudes in our actions. Thus, Care Ethics urges us to approach any moral issue, be it environmental or not, with a caring attitude towards all beings involved. In the chicken soup case Care Ethics would say that the agent should display, as much as possible, a caring attitude towards the chicken as well as the ailing patient.

Given that the agent displays care for both the chicken and the patient, the agent is going to think about achieving the well being of both. In as much the agent considers the patient's position the agent will be compelled to prepare and give the chicken soup to the patient. But, on considering the chicken's position the agent would urge the patient to try some other remedies, since the agent might not see the curing of mere cough and cold of the human patient as warranting the sacrifice of a chicken's life. However, an agent is likely to not feel care for all parties in equal measure. According to Slote (2007), who sees empathy as playing an important role in care, such

differences in care are only to be expected. Slote thinks that perceptual and temporal distances affect the strength with which we are able to empathize with and therefore care for a being. Psychological distances are liable to have similar effects. Thus, generally we are liable to feel more care and empathy for the human patient than the chicken. So, the agent could, despite feeling a measure of care for all parties, find sacrificing the chicken warranted in order to cure the human patient's cough and cold. However, in certain cases the chicken may be physically much closer than the human patient and the effects of the physical immediacy may cancel out or even overshadow the effects of the psychological distance.

Thus, depending upon the strength of the different caring relationships the agent has with the entities involved and depending upon the other specifics of the situation the agent can while exhibiting care act in many different ways and still act in a morally good manner. Similarly, if the agent fails to act in accordance with his or her caring relationships by not considering all the sides in the situation or not weighing them in accordance with the strength of the caring relationships the agent can fail to act in a morally good manner.

To sum up, according to Hursthouse in certain situations a case of abortion can be seen to follow from a virtuous character. An act of abortion in certain situations can also be seen to follow from a vicious character. Exactly parallel ways of understanding concrete moral and environmental ethical issues are available for the Care Ethicist as well. In some situations we can see an act concerning the environment to have followed from a caring motivation towards all parties involved and thus it can be seen as the morally good action. In other situations an act may be seen as failing to acknowledge or exhibit a caring attitude and may, consequently, be understood as morally bad.⁹

⁹ A fuller understanding of when an action can be morally good or bad will depend upon the specific conception of care employed by the specific Care Ethical theory. However, what we can get here is a flavor of how Care Ethical understanding of ethics can be applied to concrete moral and environmental issues.

To conclude, we must note one other way in which Care Ethics can have something to say about our conduct towards the environment. Care Ethics is not totally devoid of prescriptiveness with respect to actions. There is an important sense in which Care Ethics does prescribe some patterns of behavior, even towards the environment. We discussed that Care Ethics prescribes certain motives, namely those that involve care. But, we can not simply decide on a moment's notice to act out of care. Care needs to be developed as a personal trait such that our actions can be maximally motivated by it. Part of developing care is noticing the relationships that bind us in network of caretaking and acknowledging these relationships. A son may grow up not to care for his mother but in doing so the son ignores the role that the mother has played his life. If the son acknowledges the role of her mother, the care that the mother put into his being born and raised, the son would be led to care back for the mother. Acknowledging caring relationships is an important part in cultivating care in ourselves. So, Care Ethicists like Carol Gilligan (1982) and Noddings (1984) have been quite forceful in suggesting that we should look to create more caring relationships, build and develop them, and try our best to sustain already existing ones. This, they suggest, would result in a developed ethical conduct due to the enhancement of care in us. In the same spirit we can say that we should cultivate caring relationships not just with other humans but also with the non-human members of our environment and maximally acknowledge already existing ones in our actions. Like the son who forgets the role of his mother in his life, humans tend to ignore the monumental role the non-human aspects of our environment plays in the sustenance of our lives and well being. To try to maximize the caring in our agency we must not only acknowledge our relations with the humans around us but also with the non-human aspects of the environment. This would lead to an ethically ideal engagement with not just our fellow humans but also with the environment.

References

- Aristotle, (1948) *Politics*, trans. E. Barker, Oxford: Oxford University Press, 1948.
- Baxter, W. (2009) 'People or penguins: the case for optimal pollution', In Steven M. Cahn (ed.), *Exploring Ethics: An Introductory Anthology*, Oxford: Oxford University Press.
- Brady, M. (2004) 'Against agent-based virtue ethics', *Philosophical Papers*, 33.1: 1-10.
- Brennan, A. and Lo, Y. S. (2016) 'Environmental Ethics', *The Stanford Encyclopedia of Philosophy* (Winter 2016 Edition), Edward N. Zalta (ed.), forthcoming URL = <https://plato.stanford.edu/archives/win2016/entries/ethics-environmental/>
- Cox, D. (2006) 'Agent-based theories of right action', *Ethical Theory and Moral Practice*, 9: 505-15.
- Das, R. (2003) 'Virtue ethics and right action', *Australian Journal of Philosophy*, 81.3: 324-39.
- Gilligan, C. (1982) *In a Different Voice*, Cambridge, MA: Harvard University Press.
- Hursthouse, R., (1991) 'Virtue Theory and Abortion', *Philosophy and Public Affairs*, Vol. 20, 223-46.
- Jacobson, D. (2002) 'An unsolved problem for Slote's agent-based virtue ethics', *Philosophical Studies*, 111: 53-67.
- Kant, I. (2002) *Groundwork for the Metaphysics of Morals*, Tr. Allen Wood, Yale University Press. Originally Published in German in 1785.
- Noddings, N. (1984) *Caring: A Feminine Approach to Ethics and Moral Education*, Berkeley, CA: University of California Press.
- Ross, W. D. (1930) *The Right and the Good*, Oxford: Oxford University Press, 1930.
- Shukla, A. (2015) *Ethics of Care for the Environment: An Enquiry into the Possibility of an Environmental Ethics of Care*, PhD Dissertation, Department of Philosophy, University of Delhi.
- Slote, M. (2001) *Morals from Motives*, Oxford: Oxford University Press.
- Slote, M. (2007) *The Ethics of Care and Empathy*, Oxford: Routledge.

THE CULTURE OF PEACE AND SPIRITUALITY (CPS) PROGRAM - A CASE STUDY

Naghma Siddiqi*

Violence is seen in India and globally in the form of hatred, confrontation, enmity, conflict, civil strife and wars as well as local and global wars. The alarming point is that our institutions of learning—families, schools, colleges, universities, and so on are becoming transmission points of violence. Striving to find a solution it was found that the root cause for ongoing violence is rights-consciousness in individuals. If pragmatic peace is to ensue individuals—the building blocks of society—need to be educated and trained in duties-first ethics. The article is a Case Study of the CPS—Culture of Peace and Spirituality—Program of CPS International (www.cpsglobal.org and [facebook.com/maulanawkhan/](https://www.facebook.com/maulanawkhan/)) and its endeavours to transform participants towards a duties-first culture of peace and spirituality. The article, further, looks at how schools and colleges can benefit from the new initiatives of the program to introduce the CPS program in their educational institutes to help youth transform on positive, duty-conscious lines while developing intellectually and materially and becoming contributors of pragmatic social peace and human development.

Society, in general, is witnessing a quantum leap in violence, in the form of hatred, confrontation, enmity, conflict, civil strife and wars as well as local and global wars, the result of which is that peace remains a distant dream. The main reason for this is that individuals in society are thinking and acting based on the principles of violence, especially rights-consciousness.

Key Words: culture of peace and spirituality, CPS, peace education, spiritual training, peace in minds of men, unilateral transformation, positive attitude, inner transformation, re-engineering minds, avoidance, ambassadors of peace and spirituality (AoPSs), CPS program, principle of conversion and ignore problems, avail opportunities.

* *The author of the article, member of Center for Peace and Spirituality—CPS International, is a researcher having completed her doctorate in Islam and Peace. Contact: naghma@cpsglobal.org.*

What is most alarming is that aggression is being witnessed in our youth, which is leading to the spreading of the culture of violence in schools and colleges. Educational institutions (and family and social infrastructures), meant to lay the foundation of peace and inculcate values and ethics, are becoming transmission points of violence. India, in particular, is witnessing an alarming increase in violence, ranging from aggression, bullying, quarrelling, to eventually violence. Social activists are suggesting initiating meditation classes in schools and colleges. Sameer Malhotra, a psychiatrist, suggests anger-management classes to deal with the rising aggression in school children. There is no consensus on how to make our youth adopt peaceful ways of resolving differences. It, however, seems to be clear that the onus of reducing aggression among our youth and making them realize the importance of a peaceful environment for their, overall, well-being rests with educational institutions. Some think it is the job of formal education institutions and are, thus, asking teachers and administrators to don the mantle of ushering in the social transformation. Others consider it the task for informal education institutions and are, thus, asking parents, families, society and religious groups and NGOs to take on the role.

In his book, Professor Felipe McGregor one of the architects of the culture of peace program links culture of peace to education for peace.¹⁰ Education and training towards a culture of peace is an important aspect of the transformation exercise that aims to help individuals attain spirituality, another name for which is to 'acquire the values, the knowledge and develop the attitudes, skills, and behaviors to live in harmony with oneself and with others.'¹¹ If social transformation has to become a reality than every section of a society needs to take responsibility. Educational institutions need to initiate efforts at a formal level and informal education needs to be being carried out by NGOs, with the governmental bodies supporting both.

¹⁰ Felipe MacGregor, *Culture of Peace*, Peru, 1986.

¹¹ Peace Education, http://en.wikipedia.org/wiki/Peace_education, [Online], [accessed July 28, 2012].

CPS Program (Culture of Peace and Spirituality)-A Case Study

The Center for Peace and Spirituality (CPS International)—founded by Maulana Wahiduddin Khan—has been working re-engineering minds towards a culture of peace and spirituality to transform society on positive lines (where *spirituality* refers to positive thinking and behaviour in individuals and *peace* refers to the manifestation of such positive values and ethics in society). CPS International had initiated the CPS Program in 2001 (at its inception) through the CPS weekly Sunday lectures and interactions of its founder Maulana Wahiduddin Khan and has been running them for more than 1 ½ decades now.

The CPS—Culture of Peace and Spirituality—Program re-engineers the minds of individuals—the building blocks of society—towards the culture of peace and spirituality on duty-conscious lines. Over the years, thousands of graduates, whom the Maulana calls **Ambassadors of Peace and Spirituality** (AoPSs), have not only transformed themselves and are benefitting from the program, but are also taking the program to other individuals at an informal level using the literature and multimedia material of CPS (www.cpsglobal.org and [facebook.com/maulanawkhan/](https://www.facebook.com/maulanawkhan/)). To take this program globally through the AoPSs and partner organizations through formal and informal education the **Maulana Wahiduddin Khan Peace Foundation** has been instituted under the aegis of CPS International on April 2, 2016. Besides running the CPS Program, the foundation prepares peace material, undertakes academic endeavours, researches and networks for peace. *The present article is a case study of the CPS Program, its principles and methods and how it is leading to positive social transformation.*

Individual—Focus of Transformation: The CPS Program educates and trains individuals, the building blocks of society. The individual approach, the essence of the transformation paradigm, is echoed in the motto of *The Institute for Individual and World Peace*, “making the world a place of peace, one person at a time.”¹² Maulana Wahiduddin Khan refers to such a

¹² Institute of Individual and World Peace, <http://www.iiwp.org/index.html>, [Online], [accessed January 3, 2013].

transformation as, “an intellectual revolution in individuals to reveal their true, positive personalities so they become peaceful members of society.”¹³ Using the formula: '*change yourself (on positive lines) and you can change the world*'. The CPS Program is ushering in positive social transformation in participants with the understanding that once individuals change on positive lines, they become an instrument of broader positive changes in society.¹⁴

Re-Engineering Minds towards CPS: UNESCO's *Peace in the Minds of Men* states: “Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.”¹⁵ The Hague appeal calls it: “(to) transform people's mindsets.”¹⁶ As such human beings have abilities to manufacture both peace and violence (Deutsch, 1999) at the level of their minds.¹⁷ CPS trains participants of the program to transform their mind sets on positive lines, and once one's mind-set is developed on positive lines; one thinks, behaves and acts positively. On the other hand, if one's mind-set is developed on negative lines; one thinks, behaves and acts negatively. The process of positive transformation is termed as the Maulana as the **re-engineering of mind towards a culture of peace and spirituality**.

Inner Realization, Then Transformation: Many programs for ethical development are available. However, the reason for little success is that they are done in the language of do's and don'ts or as didactic prescriptions. As these do not address minds they do not activate it or develop analytical

¹³ “Maulana Wahiduddin Khan,” <http://www.cpsglobal.org/mwkw>, [Online], [accessed March 14, 2013].

¹⁴ Funk, Nathan, C.: *Peace Paradigms: Five Approaches to Peace, Gandhi Marg*, October-December, Vol. 24, [2002], 3.

¹⁵ Theodore Besterman, *UNESCO: Peace in the Minds of Men*, (London: Mehuen & Co. Ltd., 1951), 7.

¹⁶ *Peace Education: A Transformative Response to Major Societal Challenges*, <www.scribd.com/doc/39053320/Peace-Education-2>, [Online], [accessed July 31, 2012].

¹⁷ Daniel J. Christie, Richard V. Wagner and Deborah Du Nann Winter: *Peace, Conflict, and Violence: Peace Psychology for the 21st Century*, (New Jersey: Prentice Hall, 2001), 19.

thinking in individuals. As a result either no transformation takes place or only a superficial transformation occurs. With such a mindset when individuals are faced with varied situations in life they are not able to deal with them effectively. The CPS Program re-engineers minds of individuals to usher in an inner realization in them by making them contemplate and introspect on their varied situations and analyze them. This develops analytical reasoning in participants and helps them to apply the positive principles, values and ethics in their daily life such that it becomes a part of their personality and they are also able to deal effectively with situations in life. By activating the mind and through inner realization a transformation process starts in individuals towards a culture of peace and spirituality. Such a transformation, a profoundly internal exercise, is achieved by addressing the individual at the level of the mind to live a principled life by imbibing values and ethics (spirituality) such as the importance of positive thinking and living (*tazkia* as mentioned in the Quran [20: 76]). This results in peace (and development) in society.

Principles of the CPS Program

According to Maulana Wahiduddin Khan, peace and spirituality are both, in fact, two aspects of the one truth. Positive thinking at an individual level is called spirituality; when this positive thinking reaches a collective level in society, it culminates in peace.¹⁸ Some of the principles used in the CPS Program to re-engineer the minds of participants on positive lines are given as follows.

1. Religions for Peace: Globalized societies have become increasingly pluralistic with regards to religious, ethnic and social groups. A scholar has rightfully said; 'nature abhors uniformity'. This is true in all aspects of social life. However in a multi-religious societies differences often result in disharmony. This is not due to any fault in religious teachings. It is due to the intolerant attitude of the adherents of religions. This issue can be dealt with

¹⁸ CPS International, <<http://cpsglobal.org/cps>>, [Online], [accessed December 14, 2016].

by training people to follow principles from their religions for social harmony.

There are two aspects of all major religions of the world: *firstly*, the theological aspect and *secondly*, the ethical system. While there are differences in the first; the second, the ethical system in all religions is the same. What needs to be done is to arrive at a common ground with respect to the first and use the teachings of the second to transform individuals towards a culture of peace and spirituality. The Sanskrit phrase found in Hindu texts like the Maha Upnishads, *Vasudhaiva Kutumbakam* meaning "the world is one family" can be used to lay the common ground amongst adherents of different religions. The principle given in the Quranic verse: '*lakum dinakum Waliyadin*' [109: 6] can be used as a method to assure inter-religious harmony, that of "follow one and respect all" to lay the foundation for social harmony.

This is due to the fact that there may be differences in the theological teachings of religions, but there is also a common ground, that is, all human beings are the creation of the One Creator, thus, they belong to one family. Further, while they may follow different religions, they can show mutual respect to people of other faiths. The CPS Program helps participants use these differences in their faiths to mutually learn from each other, thus growing intellectually and laying the basis for interfaith-dialogue for social harmony.

2. Ethical Systems: CPS opines that the ethical system of different religions give innumerable principles, values and ethics to transform individuals towards a culture of peace and spirituality. The **principle of reciprocity** or **the golden rule**, is the central ethic found in all major religions of the world. In Hinduism it is given as: '*One should never do that to another which one regards as injurious to one's own self. This, in brief, is the rule of dharma. Other behavior is due to selfish desires*' (Brihaspati, Mahabharata). In the Bible it is given in these words, '*Do unto others as you would have them do to you*' (Luke 6: 31). Islam gives it thus: '*A believer is one who likes for others what he likes for himself*' (Sahih Al-Bukhari, No: 13).

Secular ethics can also be used to provide principles for peace and spirituality like: '*Positivity is the Key to Success*' (Remez Sasson); '*Ask not what your country can do for you; ask what you can do for your country*' (John F. Kennedy); '*Quality is not an act, it is a habit*' (Aristotle); and so on. Both principles and values from the ethical system of religious scriptures as well as secular ethics can be used to provide guidelines for a culture of peace and spirituality.

3. Unilateral Transformation: The next question is how should the transformation occur? Dorothy Day (1897-1980), a social activist in *The Long Loneliness* (Harper, 1952) puts it, thus: "Young people idealize change, but they are rarely ready to start with themselves." A possible solution is given in Mahatma Gandhi's famous quote: 'be the change you wish to see in the world.' Maulana Wahiduddin Khan frames it in these words: 'change yourself and you can change the world.' This is because when all are free, asking others to change is a form of coercion, especially after the adoption of the Universal Declaration of Human Rights (UDHR) on December 10 1948 through which freedom became a right of every global citizen. Ensuring human rights are an essential part of social life, but merely making demands cannot assure human rights for all. This is probably the main reason that 50 years after the UDHR, in 1998, the need was felt for the Declaration of Human Duties and Responsibilities (DHRD), the Preamble of which states:

'The effective enjoyment and implementation of human rights and fundamental freedoms is inextricably linked to the assumption of the duties and responsibilities implicit in those rights. ...'

The fulfilling of duties, based on *deontology* (Greek: *deon*=duty) or the morality of an action based on 'duty' or 'obligation' (rather than a right), thus, became an essential component of positive social transformation. Following this duties-first approach, the CPS Program helps participants to inculcate duties-consciousness to make them realize that as 'in giving we receive' (Francis of Assisi); one has to give rights to others unilaterally to receive one's own rights in a pragmatic sense.

4. Principle of Conversion: An important principle of the culture of peace and spirituality is quoted in the Bible as: '*Love your enemies*' [The Bible: Matthew 5:44]. In the Quran it is given as: "*Good and evil deeds are not equal. Repel evil with what is better; then you will see that one who was once your enemy has become your dearest friend*" [41: 34]. The participants of the CPS Program are trained in this principle of conversion, of 'repelling evil with good' so that even supposed 'enemies' can be turned into one's friends.

5. Tolerance and Patience: Tolerance and patience were essential values for the CPS Program. As such **tolerance** is an important value of the culture of peace and spirituality.¹⁹ Maulana Wahiduddin Khan relates tolerance to maturity, saying: 'maturity is the ability to live with (tolerate) things that one cannot change.'²⁰ Tolerance, thus, lays the basis of a culture of peace and spirituality in society. **Patience** is another important principle of the culture of peace and spirituality. Islam repeatedly enjoins people to tread the path of patience, *sabr*: '*Surely the patient will be paid their wages in full without measure.*' [39: 10] and '*The patient man is the helper of God*' [61: 14]. The reason for patience being given so much importance is that it is through patience that a peaceful society—God-desired system can be maintained. Patience, exercising restraint in difficult situations, is explained by Maulana Wahiduddin Khan as a buying time strategy, the result of which is that, in the face of unpleasant situations, one is able to continue to strive towards one's positive goals without interruption.

A Positive Attitude

In *Thriving on Chaos*, Tom Peters (b. 1942) writes: "The problem is attitude, and the solution lies in changing it to... being positive rather than negative...."²¹ Giving insight into the process of transformation, Maulana

¹⁹ Wahiduddin Khan, *The Ideology of Peace*, (New Delhi: Goodword Books, 2003), 24.

²⁰ Maturity, <<http://cpsglobal.org/content/what-maturity-0>>, [Online], [accessed December 13, 2016].

²¹ Thomas J Peters, *Thriving on Chaos—Handbook for a Management Revolution*, (New York: Harper Perennial, 1991). 233.

Wahiduddin Khan often quotes a stanza from Frederick Langbridge's poem: "Two men look out through the same prison bars. One sees the mud, and one the stars."²² The CPS Program emphasizes on the maintenance of such a positive attitude in which one focuses on the opportunities, ignoring the problems that are always present together [Quran, 94: 5], another name for which is looking at 'a glass half full' rather than 'a glass half empty'.

Principle of Non-Violence

The greatest principle of the culture of peace and spirituality is non-violence. In the words of M K Gandhi (1869-1948), "If we want to reap the harvest of dialogical coexistence in the future, we will have to sow seeds of non-violence." The principle of non-violent activism is, thus, one of the most important principles to follow if one wants to transform oneself towards the culture of peace and spirituality. Emphasizing on the principle of non-violence the Prophet of Islam observed: "God grants to non-violence what he does not grant to violence" [Sahih Muslim, No: 4697]. Maulana Wahiduddin Khan explains that these words tell us about a law of nature, that is, a violent reaction may satisfy one's emotions, but it cannot be good for any constructive goal.²³ Such a goal requires sustainable effort, which is possible only through non-violent activism. Participants of the CPS program are made to understand that non-violence is result-oriented, while violence is destruction-oriented. If one confines one's activities to the field of gentleness and non-violence, one's work will yield positive results; whereas when one opts for the way of violence and intolerance, one will regress instead of advancing.

Principle of Avoidance

An important methodology of a culture of peace and spirituality given during the CPS Program is that of avoidance, other names of which are non-interference and non-confrontation. Giving this principle with relation to

²² Leslie Vernick, Lord, *I Just Want to Be Happy*. (Eugene: Harvest House Publishers, 2009), 204.

²³ Wahiduddin Khan, *Ideology of Peace*, (New Delhi: Goodword Books, 2010), 52.

the movement of planets, the Quran states: '*Each floats in [its own] orbit*' [36: 40]. This means that just as in the natural world all planets, stars and other astronomical bodies move in their own separate orbits without confronting with other bodies; man should also continue to strive towards his own goals without confronting with others either at a physical level by actually interfering and fighting with others or at a psychological level by provoking the ego of others. Participants of the CPS Program are made to understand this and helped to continue to strive towards their positive goals without interfering or confronting with the activities of others, to intellectually and materially develop.

In Conclusion

The objective of the CPS—Culture of Peace and Spirituality Program is the transformation of participants to: firstly, understand positive values and ethics that lead to peace and to train them in imbibing these values, another name for which is spirituality; secondly, become duty-conscious members of society by following unilateral ethics; so they can thirdly, discontinue the vicious cycle of violence to become masters of situations; and fourthly, continue their journey of life from this world to the next uninterrupted by accepting the realities of life and living by principles of peace and spirituality. The Maulana Wahiduddin Khan Peace Foundation has launched two new initiatives in the form of formal and informal training sessions to take the CPS Program to a broader audience: firstly, the interactive weekly Saturday sessions at the CPS Center, New Delhi and secondly, the introduction of the program in institutions of learning like schools, colleges, universities, and so on. The foundation partners with schools, colleges and other institutes of learning to help youth transform on positive, duty-conscious lines while developing intellectually and materially and becoming contributors of pragmatic societal peace and human development. Those desirous of participating in the weekly sessions of the CPS Program at CPS International, New Delhi or wanting to introduce the CPS Program in their institution can write to info@cpsglobal.org adding in the subject line: "CPS Program".

References

Al Bukhari, Muhammad ibn Isma'íl, *Al Jami' Al Sahih*. 1st edition, Dar Al Shu'ab, Cairo, [1987 AD/1407 AH].

Arthur Weinber, Lila Weinberg: *Instead of Violence – Writings by the great advocates of peace and non-violence through history*, Grossman Publishers, New York, [1963].

CPS International Brochure, Goodword Books, New Delhi, [2006].

CPS International, www.cpsglobal.org.

CPS International, <http://cpsglobal.org/content/forbidden-tree>.

Dalia Lama: *The Human Approach to Peace*, <http://www.dalailama.com/messages/world-peace/a-human-approach-to-peace>.

Felipe MacGregor: *Culture of Peace*, Peru, [1986].

Johan Galtung: *Theories of Peace – A Synthetic Approach to Peace Thinking*, International Peace Research Institute, Oslo, [1967].

Immanuel Kant: <http://trivialcontemplations.wordpress.com/2011/01/13/ethics-why-deontology-teleology-and-existentialism-are-illogical-apart-from-god/>.

Maria Montessori: *Education and Peace*, Regnery, [1972].

Nathan C. Funk: *Peace Paradigms: Five Approaches to Peace* in Peace in Gandhi Marg, October-December, Vol. 24, [2002].

National Curriculum Framework 2005, National Council of Educational Research and Training, New Delhi, [2005].

Nigelle Young (editor), *The Oxford International Encyclopedia of Peace*, Volume 3, [2010].

Peace Education, http://en.wikipedia.org/wiki/Peace_education.

Peace Education: A Transformative Response to Major Societal Challenges, <http://www.scribd.com/doc/39053320/Peace-Education-2>.

Position Paper, National Focus Group on “Education for Peace”, National Council of Educational Research and Training, September, [2006].

Rachel M. Macnair: *The Psychology of Peace – An Introduction*, Praeger Publishers, London, [2003].

Santideva, Vesna A. Wallace and B. Allan Wallace (translators from Sanskrit): *Bodhicaryavatara*, Snow Lion Publications, Ithaca, New York, [1997].

Theodore Besterman: *UNESCO: Peace in the Minds of Men*, Mehuen & Co. Ltd., London, [1951].

UNESCO Asia Pacific Regional Bureau of Education: Learning to Be: A Holistic and Integrated Approach to Values Education for Human Development – A UNESCO-APNIEVE Sourcebook for Teachers, Students and Tertiary Level Instructors, UNESCO, Bangkok, [2002].

UNESCO: *Learning the Ways to Peace: A Teachers' Guide to Peace Education*, <http://unesdoc.unesco.org/images/0012/001252/125228eo.pdf>. Wahiduddin Khan: *The Ideology of Peace – Towards a Culture of Peace*, Goodword Books, New Delhi, [2003].

Wahiduddin Khan: *The Prophet of Peace: Teachings of The Prophet Muhammad*, Penguin Books, New Delhi, [2009].

Wahiduddin Khan, *Ideology of Peace*, Goodword Books, New Delhi, [2010].

World People's Blog: Betty A Reardon, <http://word.world-citizenship.org/wp-archive/883>.

CREATING AN ETHICAL SOCIETY: OUR BASIC RESPONSIBILITY

Maria Khan*

Morality refers to the quality of being in accord with standards of right or good conduct. The essence of morality is set forth in a famous saying: 'Behave with others as you would like them to behave towards you.' By nature everyone knows what sort of conduct he approves of and of what sort he disapproves. So to follow this generally accepted moral criterion in relation to others is the cornerstone of morality.

A society is a collection of individuals, an individual being a basic unit of a collectivity. Change in a whole can be brought about only when the parts constituting it undergo the desired change. Every member of society should therefore cultivate a strong sense of responsibility towards the society he or she lives in. Every member of society should consider the upholding of virtue to be an essential duty. The greatest concern of every individual should be to see that goodness flourishes in society and that evils are uprooted from it.

Leading a principled life is crucial to the flourishing of moral values. Generally what happens is that a person's character is moulded by his emotions – anger, revenge, jealousy, hatred, rivalry, etc. These are the negative feelings that shape one's personality. But what one ought to do is to become disciplined in such matters. A person should not build his character under the influence of external incentives, but by his own decisions he should establish it on the basis of higher principles.

In this world there is no escaping adverse set of circumstances in which unpleasantness occurs over and over again, thus arousing strong antipathies. But truly principled persons rise above the treatment meted out to them and return negative treatment with positive behaviour. This means

* She is a member of Centre for Peace and Spirituality and a PhD student at Hamdard University.

suppressing angry and vengeful feelings, and permitting absolutely no outburst of bitterness and loathing. All of these emotions have to be thoroughly stifled, and, in spite of having experienced them, one must deal with others in the purest spirit of goodwill. On the contrary, one who follows his own desires, whenever he is confronted with circumstances which are not to his liking, whether it be pain, sorrow or mere embarrassment, he feels he must hit back, returning hate for hate, anger for anger.

Development of moral values is the basis for respecting the rights of human beings. What is meant by respecting the human rights of human beings? This means that whenever and wherever a person meets another person, he should give him such treatment as is in accordance with higher values. He should refrain from such behaviour as does not come up to the standard of morality. Examples of proper behaviour are giving respect to others, never humiliating others while giving them help, acting for the good of others, and if unable to benefit them in any way, at least doing no one any harm, fulfilling trusts, never breaking them; never usurping the wealth and property of others; dealing justly with others regardless of the circumstances; giving the benefit of the doubt to others, not believing in allegations made against others without proper proofs; advising others in earnest.

The Incentive for Adhering to Morality

Danilo Dolci (1924-1997), an Italian reformer has also laid emphasis on education or training to improve humanity, which he says is something that cannot be achieved by merely making speeches but by working towards it. It is important for people to be given an incentive to adhere to moral behaviour. In situations of adversity, head-on confrontation, as a means of eliminating opposition, is frequently resorted to. As a negative reaction, it is almost always counterproductive. Experience shows, often than not, that the better way is to take positive action. Thus experience shows us that morally upright behaviour, that is, to return good for evil, always yields a beneficial result. This is therefore the incentive to adhere to morality. And

this is why all religions enjoin the teaching of unilaterally maintaining good conduct.

For example, the Old Testament, which is the sacred book of Judaism, says: 'Hatred stirs up dissension, but love overlooks all offences.' (Proverbs 10:12) It is recorded in the Bible that Jesus once said: 'You have heard that it was said, "You shall love your neighbour and hate your enemy." But I say to you, love your enemies; pray for those who persecute you.' (Matthew 5:43-44) A similar verse appears in the Quran. In one of its chapters, the Quran says: 'Good and evil deeds are not equal. Repel evil with what is better; then you will see that one who was once your enemy has become your dearest friend.' (41:34) This Quranic teaching dispels the 'we and they' concept. By nature, everyone is your friend. The only difference is that some are your actual friends while others are your potential friends. So try to turn this potential into actuality. This is the best formula for universal brotherhood and is common to all religions.

The reason why the teaching of returning good for bad is given emphasis is based on a law of nature. Good behaviour in return for bad behaviour has a far-reaching effect; it touches the conscience of others. And it is a fact that when you are able to touch the conscience of the other person, you will successfully change his heart. According to the law of nature, this behaviour is like a psychological compulsion; no one can afford to go against his conscience.

Social Harmony in Religions

Peace is a central teaching of all religions. One of the Ten Commandments in Jewish Scriptures is: "You shall not kill." (Exodus 20:13) Then it is given in the Torah: "What is hateful (or hurtful) to you, do not do to any other man." Referring to this verse of the Torah, one Jewish scholar has rightly observed: "That is the whole of the Torah, the rest is but commentary." The teachings of Christ in the New Testament tell us clearly that peace was so important to him that he enjoined the establishment of peace at all costs. In one of his sermons, Christ observed: "Blessed are the peacemakers, for they

shall be called the sons of God.” (5:9) These teachings show that it is most important to establish peace in the world, peace in family life, peace in social life, peace in national life, peace in international life.

And tolerance is the price that one pays for peace to be established. With regards to tolerance, Hinduism goes to the extent of holding all religions to be true, as Swami Vivekananda said, “Every religion is true.” Tolerance is nothing but the 'live and let live' policy. One should not believe in adopting a violent attitude towards anyone. In principle, violence against any human group is unlawful. When we look at Buddhist Scriptures, we find that there is no place for violence in Buddhism.

The Quran too lays great emphasis on peace. For example, there is a verse in the Quran which says: “Reconciliation is the best.” (The Quran, 4:128) That is, in the case of controversy, adopt the peaceful rather than the confrontational course of action. Giving prime importance to this verse, the Sufis have adopted the following formula: *Sulh-e-kul*, or peace with all. All religions give positive values to its adherents. Following principles like peace, tolerance, reconciliation, equality, brotherhood, etc. will lay the foundation of social peace and harmony.

Moral Development is Personality Development

Moral development is not simply a matter of an individual's conduct towards others. It is profoundly related to the development of the individual's own personality. When one engages in good social behaviour, one initiates within oneself the process of self-development. Good social behaviour is thus a great aid to the building of one's character. Good social behaviour means positive behaviour and positive behaviour inculcates positive thinking in every man and woman. Good social behaviour makes one a good human being.

Human society is based on a well-known formula – give and take. When you give something to others you create a situation in which you certainly garner positive fruit in return. The relationship between an individual and

society is one of interchange; both the parties give something to the other and receive something from others, so it is a reciprocal relationship.

The establishment of a harmonious relationship between all the members of society is a common requirement of all religions. No religious activity can be carried out without normal social conditions. It is, therefore, in the best interests of all the religions that moral behaviour be recognized as the greatest means of normalizing the relationship between different sections of a society and ensuring peaceable living conditions. In view of these, we can understand that every religion teaches its members to adopt a good moral standard.

Our Formal and Informal Education

For the development of a better society, moral values are indeed extremely important. The purpose of moral values is to make one duty-conscious, to develop a predictable character and help imbibe social ethics. This is the task of informal education. Jan Amos Comenius (1592-1670), a Czech bishop and teacher, was probably the first to initiate efforts towards informal value education when he published a popular series of books on education reform that were translated into various European languages, Arabic and Persian in 1628. Asserting that education should be universal, he reiterated that if people in general and youth in particular are educated in matters relating to different religions, are familiar with different languages and ways of life, and have an internationally oriented education, this would help in achieving peace. Informal education begins from home and then covers all aspects of life. The means of this education can be varied—journalism, literature, meetings and libraries. Religious thinkers, spiritual leaders and scholars have to make an important contribution to this endeavour. George Bernard Shaw has rightly remarked that 'Morality without religion is a tree without roots.'

Maria Montessori (1870-1952) introduced value education on formal lines through the introduction of the Montessori Method of school education. Referring to a possible solution to the problem she writes in her book

entitled *Education and Peace*: 'Those who want war prepare people for war, but those who want peace have neglected young children and adolescents so that they are unable to organize them for peace.' Formal value education is essential to make a duty-conscious society. When we are able to achieve this at a broader level through formal education, values and attitudes like non-violence, tolerance, patience and non-confrontation will be inculcated in individuals, who are the building blocks of society.

Just as formal education is given great importance and quality education is aimed at, the target of informal education should be to develop quality character in people, give rise to simple living, high thinking, help people realize the importance of peaceful behaviour, make every individual live as a giver member of society and not merely as a taker and engender civic sense. In the present age, formal education is part of people's economic lives. There is nothing wrong with this trend, but along with it there should also be proper arrangement for informal education. Youths should be trained for professional jobs within the campus, but parallel to this, at home and in institutions, they should be given informal education along the lines described above. This is the only way of making our society a better society, as Maria Montessori famously said: 'Establishing lasting peace is the work of education; all that politics can do is, keep us out of war.'

References

- Wahiduddin Khan, *The Age of Peace*, (New Delhi: Goodword Books, 2015), 123.
- Arthur and Lila Weinberg: *Instead of Violence – Writings by the great advocates of peace and non-violence through history*, (New York: Grossman Publishers, 1963), 24.
- Wahiduddin Khan, *The Ideology of Peace*, (New Delhi: Goodword Books, 2010), 87.
- Rachel M. Macnair: *The Psychology of Peace – An Introduction*, (London: Praeger Publishers, 2003), 75.
- Maria Montessori: *Education and Peace*, (Washington DC: Regnery Publications, 1972), 32.
- A. S. Balasooriya: *Learning Ways to Peace: A Teacher's Guide to Peace Education*, (New Delhi: UNESCO, 2001), 9.

PRAYER AND GRATITUDE

Dr B.R. Nagpal*

Prayer and gratitude are two essential aspects of spirituality that complement each other. We need to pray to Him for fulfilment – His grace, love, upliftment and be grateful to Him for what He has given, His blessings, His wonderful, glorious world. Generally our prayers are deflected from the main objective – central purpose. We pray only when we are in due distress or seek His attention, help, guidance to cater to our selfish, materialistic goals or our obsessions. We lean on Him to satiate our ego. In the process, we are oblivious of His gifts, His overwhelming presence and His splendour, radiance everywhere.

“DurgaSapatshati,” a marvellous spiritual document states that Mother Kali is full of compassion, love. She is a protector, true benefactor, Shakti, redeemer. Even demons like Shumb, Nishumbh, are in receipt of Her grace once they acknowledge their sin, folly. Repentance, remorse brings forgiveness. Milton in Paradise Lost tells us how Satan was a rebel, defiant who tempted Adam and Eve to eat the forbidden fruit from the Tree of Knowledge. Christ, as symbol of order, faith brought about hope, resurgence, rebirth of new consciousness. The underlying message is that though man's propensity is to be wilful, obdurate, arrogant, overstep his limits, God as an object of mercy, infinite is always willing to listen to him and take him out of his misdemeanour, appalling miserable state.

Milton in Paradise Lost writes about Satan,
 “So spoke, the Enemy of mankind enclosed
 in serpent, inmate bad, and toward Eve
 Addressed his way”

It is in the context of opposites that human life is torn. There is human ambition, desires, cravings at one end and there is need for restraint, order, self-control, peace and harmony at the other end. Either human life is driven

* He retired as Reader in the Department of English, Ramanujan College

to endless pain and suffering or there is an alternative to be content, happy, peaceful and be joyful in one's situations. In the Bible, it is written, "Vainly begot, vanity forbidden. Created sick, commanded to be sound." The paradox has no meaning in Gerald Manley Hopkins' words, "The world is full of God's grandeur."

The fact of the matter is that there is no unbridgeable barrier between the creator and the created world. God and His creation are woven into an indissoluble unity. Writers like Tagore, Aurobindo have always discerned the world as one single entity and seek blessings, benevolence from the Master. Tagore in *Gitanjali* writes, "Thou ever pourest for me the fresh draughts of thy wine of various colours, filling this earthly vessel to the brim."

Aurobindo too believes in Divine Power that must pierce our earthly existence, our world of matter. In fact there are many states of evolution that human life has to undergo to reach the final stage. Aurobindo writes, "In the domain of super nature, there is no darkness, no shade, all is light! That is the state of ascending human consciousness."

The succinct statement made in Bhagwat Gita, Chapter XI is as follows: "I see thee with the crown, the sceptre and the discus; a blaze of splendour. Scarce can I gaze on Thee so radiant. Thou art glowing like the blazing fire, brilliant as the sun, immeasurable." The significant point is this unshakeable connection between man and God. At all the points of human civilization, with all the progress in science, technology, man's dependence on God as an omnipotent entity is to be accepted.

The Upanishads emphasize upon the all-pervading consciousness. The Supreme, all-pervasive entity is Brahman, the Atman resides in all human beings. The Atman is a reflection of Supreme Consciousness. So in that context we are all the children of immortality because we carry that divine spirit in us.

A true prayer must find its roots in the abundance and variety of life, man's

position in the cosmos. It has an all-embracing note – His grace and compassion. On the contrary, we pray for short-term gains and pray only out of self-pity, emergency and extremely difficult situations. We pray out of selfishness, ego. The true prayer is like an awakening. It is the nourishment of soul. We must pray for an establishment of connection between the human soul and the divine world. Divine Mind must find its presence. Our lesser, worldly needs should not be given predominance.

The keynote of prayer has to be life within, internal reality. Pain and suffering, disease and limitations are to be set aside in the event of sense of adequacy, self-rejoicing. We plead we are in a state of trauma, chronic suffering, physical-psychological malfunctioning. The antidote to all these ills is an awareness that we are divinely created, an understanding that we are spiritually worthy and we belong to Him.

Prayer must begin with this premise – solid groundwork which is absent in our lives. We are prone to live through outward enticement, attachments, and the mist of maya. Maharishi Raman tells us about self-enquiry and raises the question who am I? In all spiritual pursuits. Raman writes about the quest for Self. “If one remains as the Self, there is bliss.”

To pray, to love, to be good has to be connected to the source. From here only the light comes from a world that may be darkness and where there are stifling problems of lust, greed, domination and repression. One has to be calm, cheerful, patient and surrender to the higher law of life. Mere rituals, books, images of worship only appeal to senses and do not make any lasting impact. Love of God or any address to Him is not a matter of business transaction.

Swami Vivekananda wrote, “The reward of love is love, and what a reward it is! It is the only thing that takes off all sorrows, the only cup, the drinking of which this disease of the world vanishes, man becomes divinely mad and forgets that he is a man.”

Prayer addressed to God, the Ultimate must arise from true inner being. He

is an object of worship and He must become visible in our daily life. If we have to protect ourselves from despair, depression and remain steadfast on the path of happiness, we need to have consistent divine guidance, His support. We need to rise to a level where like a devotee we sing praise of God. The world of eternal bliss that gives meaning to our life must inspire us. In the Bible it is written, “Blessed are the pure in heart.” We must act like true devotees of God.

Our spiritual enrichment takes place when we pray with sincerity, honesty and obedience. Life indeed is the journey of soul but we get entangled in immediate, temporary gains. It is difficult to find someone like Mira or Ramakrishna. Mira was the devotee of Krishna. Ramakrishna was the devotee of Mother Kali. Ramakrishna says that one must yearn for the company of holy men. He writes, “The one goal of life is to cultivate love for God, the love that milkmaids, milkmen, the cowherd boys of Vrindavan felt for Krishna.” If God is a physician, He alone can cure our illness. We need to have unconditional faith in Him. In that event, He will definitely take us out of our emotional-mental turbulence. The medical doctor or psychiatrist may not be successful.

God only reveals Himself to those who are the real aspirants. In a society where we are dominated by reason, contingency, we hardly pave way for intuitive glimpse of God's world. Only saints like Mira, Kabir, and Ramakrishna were struck with this madness, deep yearning for Him and their prayers were answered. Not only do they pray for themselves, but for their devotees as well. We need to focus on His all-encompassing entity and be not swamped by thorny worldly life.

Only when “I” and “mine” is replaced by faith and acceptance of His word, our situations change. There is joy and satisfaction in life which is otherwise full of trials and tribulations. Guru Nanak Dev ji used to say that the word of Guru is equivalent to all the pilgrimages of the world. We have to obey His word.

We may pin our faith in Shiva, Krishna, Guru Nanak, Christ – It is

underlying god-consciousness that must penetrate our being. Our inside must be lit with the power and efficacy of His world, His giving, forgiveness, redemption. The earth, sky, sun all elements are venerable. There is compassion towards fellow beings. Karan Singh writes, “The Upanishadic view is that all that exists is a manifestation of the divine.” It is from this perspective that we must approach benevolent God and be grateful to Him for living in this world and progress towards self-realization.

Our birth, lived life, death owes its meaning to prayer. This given world, our growth, sustenance, end is all under His protection, His word provided we genuinely attune ourselves to respect His word and obey Him.

References

- Desai, R.W., Milton's Paradise Lost, Book I (Lines 1 - 26) and Book IX, Delhi, Doaba House, 2010, p.50
- Tagore, Rabindra Nath, Gitanjali, Delhi, Pigeon Books, India, 2009, p 96
- Pandit, M.P., Readings in Savitri, Vol. I, Pondicherry, Dipti Publications, Aurobindo Ashram, P.134
- Shri Purohit Swamy, The Geeta, Delhi, Rupa & Co., 2003, p.51
- Mudaliar A. Devaraj, Life of the Bhagwan, Tiruvannmalai, Sri Ramana Ashram, 1995, p.210
- Swami Vivekananda, Religion of Love, Calcutta, Advaita Ashram, 1992, p. 110
- Gupta, MahendraNath, The Gospel of Sri Ramakrishna, Vol. I, Chennai, Sri Ramakrishna Math, 2013, p. 94
- Singh, Karan, Essays on Hinduism, Delhi, RatnaSagar Publications, 1990, p. 52

INTERNATIONAL JOURNAL OF APPLIED ETHICS
Center for Ethics and Values and Department of Philosophy
Ramanujan College, University of Delhi

Editor-in-chief: Dr T.K. Mishra
ISSN: 2321 - 2497

CALL FOR PAPERS

The *International Journal for Applied Ethics (IJAE)* is an annual peer reviewed journal that looks to publish high quality original research work in Applied Ethics.

IJAE invites original unpublished contributions in English for its upcoming issue which is due for December 2017. We seek both articles and reviews of books on issues in Applied Ethics.

The last date of submission is **1st July, 2017**.

IJAE is not committed to any specific philosophical position, method, or orientation. However, we do encourage the publication of articles that meet certain criteria of clarity and precision. Articles must ask clear philosophical questions and engage-in clear arguments to defend a thesis.

INFORMATION FOR AUTHORS

Submitted articles, or books reviewed, must engage in the theoretical or applied aspects of any Applied Ethical issue. These issues may include, but are not exhausted by, ethical issues related to Business, Education, Environment, Media, Medical Practice, Technology, or any Ethical considerations in Social, Political, Legal, and Public Policy matters more generally.

Submission Guidelines:

Submit your article for review to the Editor at ijae@ramanujan.du.ac.in.

The submitted article or review must be ready for blind review and must contain no information on the author's identity. The submitted article or review should not be already published nor should it be under consideration for publication elsewhere.

We normally do not accept articles over 4000 words *including*, abstract, footnotes, and references. Submitted articles *must* include an abstract fewer than 150 words.

Book reviews should not exceed 1000 words.

All submissions must be in RTF or Word formats.

Text of all submissions must be in Times New Roman font size 12 and double spaced.

Quotations should be in single quotes and to minimize notes citations should use the author-date format (e.g. 'Jones (2011) has argued that ...') incorporated within the text.

Please use footnotes instead of endnotes.

The Editorial Board will make an initial selection after which the selected submissions will be sent to at least one anonymous reviewer. Authors will be notified of the decision latest by **1st October 2017**.

For more details visit www.ijae.ramanujan.du.ac.in or email us at ijae@ramanujan.du.ac.in.